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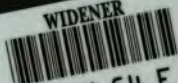
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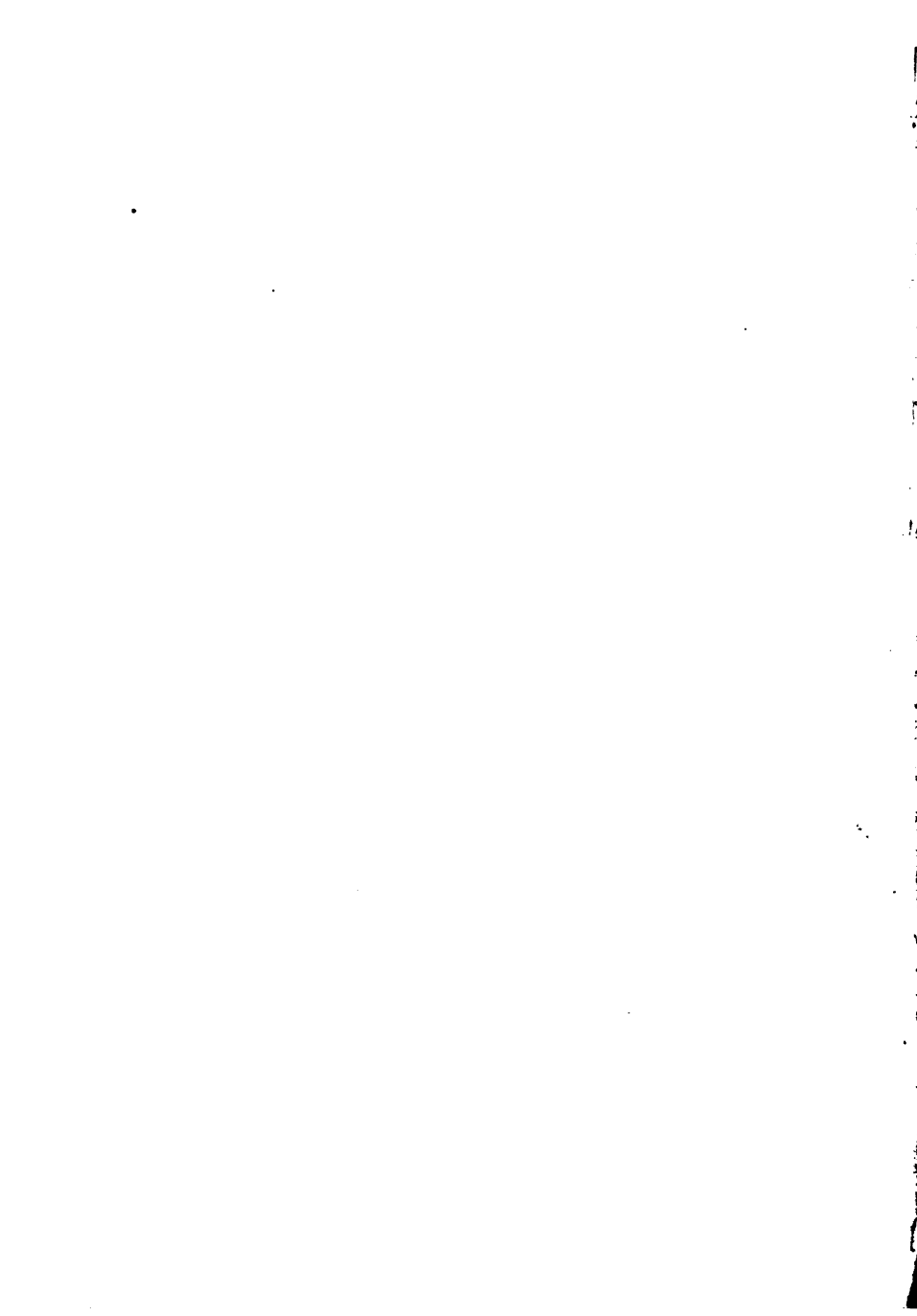
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# Heart and Soul Culture



BY  
EMILY L. FISCHER



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## PREFACE.

**T**HE teachings set forth in Heart and Soul Culture *are non-sectarian, no creed being taught* except the Brotherhood of Man and the Fatherhood of God.

Throughout these lessons the author has attempted to lead the mind of the children along a line of thought which will preserve their individuality, check their selfishness, inculcate self-government and cause the strain to come from within through the cultivation of the conscience and will, not from without by means of rods and fears. Education should mean growth and development both mentally and morally, and to acquire this the faculties of the children must be exercised in an intelligent manner.

These lessons are intended to develop by means of conscience, influence on the physical, intellectual and moral power of the children the ideas of truth, freedom and love that lie at the foundation of their God-derived nature, so that they can meet

spontaneously and independently their human responsibilities. The author has tried to make the lessons enjoyable as well as instructive by endeavoring to follow "Nature's method. She mixes nine parts of pleasure with one of pain; nine parts of hope with one of fear."

**Special Feature of Heart and Soul Culture.**

The leading thoughts of each lesson have been selected and arranged at the end of the book in a manner that will facilitate the work of the children.

If these thoughts be memorized they will strengthen the memory and fill the mind with good thoughts that will serve as food for reflection in later years.

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## INTRODUCTORY.

**H**EART and Soul Culture is the outcome of a desire that took possession of the author in the winter of 1902.

The desire being to give mother love and attention to a motherless boy. This desire was gratified at an early date, for in December an advertisement appeared in the Baltimore American. It read thus:

Respectable gentleman desires an educated woman to board son of eight years. One who would be a mother to the boy.

I answered the advertisement. The gentleman called; he informed me that his boy was in the Episcopal Home, in Waverly, a suburb of Baltimore; but he desired him to have individual care, as the boy was not strong physically or mentally.

The boy came to me December 5, 1902. Then my lifework began in reality. The child had never been taught to obey, think or concentrate. He was pretty, affectionate and filled with nervous energy, which had been misdirected.

He was so extremely nervous that he was refused admittance to the public school and I was forced to instruct him myself. No one can imagine what a responsibility I had taken upon myself.

I found that in order to remove the physical and mental defects I must pay special attention to selecting and preparing his food, to baths, exercises, etc.

I treated him by suggestion, while he was under the influence of natural sleep, and in a short time he was able to concentrate and to memorize simple words.

I talked with him about trying to think correctly, but he did not seem to comprehend my meaning. The only way his attention could be gained was by reading to him. I would write an article weekly on some one of his shortcomings. He would listen attentively to every word and from the article he would point out his own mistake; but the article could not be too personal; if so, he looked upon it as a reprimand and he would not express an opinion of any kind.

These lessons worked like a charm; they

filled his mind with so many good thoughts that he found little room for bad thoughts. I boarded him until he was sixteen years of age.

He developed into a handsome youth and was physically and mentally perfect. By means of his lessons in Heart and Soul Culture he developed a religious personality seldom seen in a man under thirty years.

He was loved by all who knew him and boys of his own age came to him for advice. He taught them how to break evil habits, such as tobacco, etc., and how to proceed to make a complete conquest of self. When he was sixteen his father married and I was forced to lose my boy. This almost broke my heart.

After I recovered from the terrible sorrow, I resolved to gather the lessons together and publish them, that thousands might have similar training in Heart and Soul Culture.

The first step towards soul culture is to resolve to know and live the truth which will make us free. Here begins the real

battle of life, for angry, selfish thoughts will arise, pride refuses to be subdued, and at times thoughts of a degrading nature come unbidden and seem to undo all that has been done.

At such times we lose hope and feel that we have undertaken something beyond our strength, yet it is impossible for us to give up our undertaking. Having started on the right road, we cannot depart from it without losing our own self-respect. We know that what others have done we can do if we keep on trying.

Thoughts become automatic after we are in the habit of wrong thinking. We cannot get rid of evil thoughts so easily as we imagine. If we take physical exercises to develop the chest, we will not see any material change for weeks and sometimes months, but we are content to wait and persevere because we know the results will be satisfactory in the end. Instead of becoming discouraged at the length of time, we exercise with more assiduity and pay special attention to breathing, bathing, etc.

Thus it should be in the battle for the right. Backsliding and temporary relapse into evil habit of thought and speech should not discourage us, but serve as incentives to stronger and more determined efforts. Without the difficulties, struggles and temptations the goal would not be worth the striving.

Let us try to realize that God is the life force in everything, from the mustard seed to the human being, and there is no getting away from God, for God is everywhere. Then we will not be so apt to condemn our shortcomings, but we will set to work to uproot the evil propensities.

## LESSON I.

### Life.

**L**IFE is the state of being which begins with birth and ends with death. Life is the union of soul and body, also the duration of their union. Man is a creature having immortal life.

The above is the meaning of life as found in the dictionary, but to the person who thinks it has a much deeper meaning, he realizes that life is what one makes it. "Life takes its hue of light or shade from the soul on which it rests."

Ask a student, What is life? He will reply, "A lesson."

The rich man will say, "an unsolved problem."

The minister will say "vexation."

The idler will speak of life as "a dream."

The wise man will call life "a mystery."

The artist would answer, "A fair picture."

The child would say, "I don't know, but God does."

By this answer the child shows his faith in God, and every one of us must possess that simple faith if we desire to get the best out of the life that has been given us by our Heavenly Father.

Life has a different meaning to each soul, so stop questioning. Cultivate faith and love, which are the very essence of life; and work along these lines and your life will be one grand success in this world and the world to come.

God is love, and love is the breath of God, which gives life to each of us and animates every living creature. Love is productive; it is the essence hidden back of every force and substance and connects everything with the "Giver of All Good." Love draws and invites and at times seems to allure us. Life without love would be impossible because love is the very blood of life. Love is the basis of patience, resignation, charity, hope, courage and duty.

Besides possessing love we should have faith in God, in ourselves and in our fellow men. If we possess faith and love we will be filled with hope and content-

ment, and with these two any one can solve the riddle of life.

Right thinking is necessary in order to have a healthy, happy life.

Young people are told to have a good time while they are young, that they will soon be old. This is the wrong thought. They should be taught to live a temperate life and preserve their energy in order that they may be in their prime at sixty years of age and never know the meaning of disease and pain in old age.

Shall we exclaim with the gay-hearted Grecian, "Drink to-day for to-morrow we are not"? Shall we calmly float down the stream of life smiling or shall we lull our cares and sorrows to sleep by the fleeting pleasures of life and live as in a dream? No. Life is like a dream, but there is in it one reality—our duty. If we cling to duty, distress and grief may overtake us, but cannot disturb us. The evils of life, such as the bitterness of earthly things and the shortness of earthly life will cease to be evils and become blessings to the person who clings to duty. Life should go on

and upward without noise or haste, for the eternal step of progress beats to the anthem repeated by God and Nature—calm and slow.

Young people should be taught to develop their talents that they may do far more good for the world in their old age than they did in their youth.

The person who has lived right and thought correctly on the subject of life will get wiser, happier and more beautiful every year he remains on earth. Old age, as it has been taught, is a great mistake. The body is nourished by food, the mind by study and the soul by thought. We are very careful about the kind of food we eat and the books we study in order that we may have a sound body and mind; but few of us look within to see if our thoughts are pure and healthy. Our soul and character are developed according to the thought uppermost in the mind. If we have been taught to think correctly we develop into men and women of noble character. If we dwell upon impure thought we may develop into such crimi-

nals as fill the penitentiary or suspend from the gallows. How shall we begin to cultivate correct thought? By beginning with the little things of life. Do your very best whether you like or dislike the task that has been assigned you. Learn to be true to yourself. The world is quick to recognize and appreciate the conscientious, honest, upright man. Such a man will inspire the confidence of every one with whom he comes in contact. The character he has developed by means of correct thought is written on his countenance so indelibly "that he who runs may read" and not be mistaken.

Of what is life composed?

Moments. Then how necessary it is that we should spend each of these precious moments to advantage, for a moment lost can never be regained. There is no standing still in our lives any more than in Nature. If we are not gaining, we are losing. If we are not growing better we are getting worse.

Are you quite sure that you understand the drift of this argument? If not, stop

and think, for these are to be heart-to-heart talks in which the secret problems of life are to be discussed in the strictest confidence for the good of all. There is nothing evil in life; but if we think it evil, it becomes evil to our mind; therefore, we should be careful of our thoughts. "Unto the pure in heart all things are pure." To live right we should take an interest in every person and every thing on earth, for the small things often influence our whole life. Every thing God created has its enemy and without care it will be devoured by the enemy. The garden, if neglected, will be destroyed by the weeds. It is the same with the soul, mind and body; if we do not keep constant watch over them, they become defiled.

Life has a tendency to drift, which can only be modified by the influence that plays around it. This mode of drift is the same in a brute, a plant or in man. By leading the energy of a tree it can be made to grow in almost any way, and the most cultured man is similarly trained. This tendency to drift is the most alarming

feature of human nature. To go wrong is as easy as sliding down hill, but culture is always uphill. Graduates of Harvard, Yale and other universities are found in the wildest West. They are coarse, profane and physically low in taste. Many university graduates have become cowboys, which proves the truth of the following expression: "There is no descent so low as that which drops from a great height." It is easy to drift until we are borne on the rocks; or, to let the garden care for itself until the weeds have grown; but it is doubly hard to get off the rocks or to remove the weeds than it would have been to have given them attention daily. There is no royal road to health or happiness. Therefore, it is the duty of all to ally themselves with some system of culture. From neglect your teeth will decay, your hair fall out, your flesh cells shrink and bones dry. If you do not study your mind becomes dormant. Without faith, love, hope and sympathy to cultivate the soul it becomes narrow and you become skeptical. In order to be per-

fect we should pay attention to our mental, moral and physical nature. If one side of our nature is given more attention than the other, we will not live a harmonious life. We should recognize the soul as the God in us, the mind to issue the commands and the body to carry them out.

The artist is always inspired by the casts and beautiful pictures of the Greeks because he feels the power of harmony suggested by the perfect equilibrium, symmetry and poise of the figures. Poise is strength born of self-conquest and self-control and is absolutely necessary if we desire to control others or circumstances. If we exercise all the members of the body it will do away with the tensity and rigidity. Forget the hardships of life; try to convince yourself that life is one long, sweet dream and the shadows will flee. Every one desires to be well-bred, but to be considered well-bred we must be kind, use no slang, try to make others happy, indulge in no ill-natured gossip, never forget the respect due to old age, think of others before we do of ourselves, never

forget engagements or promises, never be argumentative or contradictory in conversation, never make fun of the peculiarities of others, never bore people by talking constantly of ourselves and our affairs, never cause another pain if we can help it, never remind a cripple of his deformity, or hurt a sensitive soul; never try to attract attention by loud talk or laughter or try to monopolize a conversation, and always be quiet and courteous at the dining-table.

If you desire to have a happy and successful life, never be too busy to lend a helping hand to the poorest of God's creatures, for it is the love we give, not what we receive, that brings happiness.

The road that leads to virtue and to God can be easily found by asking the following questions every night:

What knowledge have I gained?

What have I done that was worth the doing?

What temptation have I overcome?

What duty have I left undone?

## LESSON II.

### Look Within You.

**W**AKE up and begin hunting for the weeds that are trying to destroy your better self. When you have found them pull them out by the roots. Be on the lookout for temptations. Make your conscience doorkeeper and let it refuse admittance to an evil thought of any kind. By the word temptation I do not mean a heinous sin. I mean the mental weeds which seem to grow without planting, such as temper, jealousy, deception, doubt, fear and selfishness. Temper is by no means the worst attribute of character, for temper is good in its place. Without some temper and will power, we would be walked over by others. Control your temper by weighing all subjects before you speak, then say what you mean without using one ugly word and live up to what you say.

If you conquer your temper the force

will be preserved in your body and the great strength of your will and determination will be felt in the glance of your eyes. This force is often spoken of as magnetism and has been used successfully in ruling everything from an angry dog to an insane man. Jealousy is a very unnecessary evil. It is born of doubt either of your own ability or of your friend's fidelity. To be jealous of a person is to admit that there is some one more lovable than you, who is calculated to capture the heart of the person who once loved you. If this be true, instead of allowing yourself to grow jealous, go to work at once to cultivate the traits of character possessed by the one you consider more lovable than yourself. Then you will be able to retain your friends and need have no fear of losing them.

The average person tries to win affection, but after they have won it they no longer try to be lovable. They forget that it is twice as hard to keep love as it is to win it. Love, like every other thing, needs food. Love will flourish on smiles, kind

words and loving actions. It dies at once if it is fed on frowns, cross words and unkind acts.

Deception and fear walk hand in hand. Why does a person try to deceive another? In nine cases out of ten it is because he fears to tell the truth. The cure for this is to fear nothing and tell the truth regardless of results. If you are asked a question and you cannot afford to tell the whole truth, refuse to answer the question, but do not tell an untruth.

Selfishness not only makes the person unhappy, but it has an unpleasant influence on all with whom he comes in contact.

Selfishness seems to be in the heart of the average man, woman and child, even though they do not realize it. Some people seem to think they are not selfish because they give away large sums of money each year, yet they are so selfish they would not go a block out of their way or inconvenience themselves in the least to oblige even their best friend. True character is estimated by the little things of life. You have but to look at the streets

of a city to prove the selfishness of its citizens. You can scarcely walk ten feet without seeing where some one has been selfish enough to expectorate on the sidewalk, not caring what mother's skirt might take up the germ of disease and carry it home to her innocent baby. Think how many lives are lost each year from this one mode of selfishness.

It is selfish to do as we please regardless of the likes or dislikes of others about us or to enjoy ourselves at the expense of the feelings of some one else. The gossip is selfish enough to take pleasure in repeating things which are calculated to ruin the fair name of his or her neighbor. It seems natural for every one to look out for themselves first. Of course, "self-esteem is not so base a sin as self-neglect," but while we are caring for ourselves in all things, from the preservation of our teeth to the development of our soul, we should be equally as considerate of the feelings and pleasures of others.

Be kind, gentle and obliging to every one. Remember the tramp, as well as the

millionaire, is your brother, for God is the Father of us all. Both need your sympathy and good wishes, for oftentimes the millionaire is more miserable than the tramp. Despise not capital or poverty, because some souls seem to need wealth, others adversity to develop them and cause them to see the love of God.

We should try to believe, "Whatever is best." If you meet with obstacles and adversities of different kinds, never despair or question the justice and love of God as so many do in their hour of trial. Be brave and feel that every trial is an opportunity granted by some unseen force to enable you to prove your loyalty to God. You do not always expect good gifts from a friend of this world, then why expect them of God?

When adversity and sorrow comes to you, it is in that hour that you learn the great love of your friends. When trials come to your friends you have the opportunity of proving your great love for them by helping them to bear their burden of sorrow.

Adversity and sorrow are really preservers and promoters of love and friendship. They are truly blessings in disguise, for they draw us nearer to God.

## LESSON III.

### I Didn't Think.

**D**O you realize that some of the most cruel deeds have been the outcome of "I didn't think"? Why did God give you the power of thought? Because He knew without thought you could not be happy or make others happy. Suppose you were alone in a very beautiful place, all the beauty of the scene would be lost if it was not for the power of thought which enables you to enjoy the scenery. If your thoughts are of the good and beautiful, then you will welcome solitude because it will strengthen you. It will give you time to become acquainted with your innerself and communicate through thought with God Himself. A boy may get angry with another boy and without thinking hurls a stone. The stone may strike the boy in the eye and destroy the sight. The boy who threw the stone may be very sorry and say he did not think or he would not

have thrown the stone. Being sorry would never restore the sight he destroyed by his thoughtlessness. Boys throw stones at birds and kill them. If the boys were taught to think correctly, they would not be guilty of such cruelty. The boys would then realize the pain they were causing the innocent birds, which God created to beautify the world.

You seldom pick up a daily paper without seeing where some one is regretting some rash act. All such deeds are the results of "I didn't think."

Some grown people are as thoughtless as the young folks. There are some mothers who are thoughtless where their children are concerned. They allow the children to run on the streets until one is brought home with a broken arm or leg. The children of such mothers are always sick, nervous, etc. The children of the mothers who think are always well and happy and there are no doctors' bills to be paid.

If you would only think how many little things you could do to help some one.

There is your mother. Think how much you could do to help her by picking up the things you find out of place and putting them in their proper places instead of coming in from school, putting your books on the dining-table, your cap and coat on a chair. When you see your mother moving the several articles you say, "Oh, mother, I didn't think. I intended to put the things where they belonged.

Some day, when mother has passed out of this life, you will grieve over the many things you did not think to do, which would have lightened her many duties. The child who is thoughtful of the feelings of another will seldom have anything to regret, so think before you speak or act.

If you are going to speak crossly to a playmate, think how the cruel words will hurt his feelings and how you will hurt yourself by indulging in such language; then you will always speak gently and pleasantly.

Think how much good you could do if you saved the things for which you have

no need and gave them to some one who did have need for them.

There are unhappy souls who walk the streets hollowing Rags! Rags! Give the rags and papers to them. Do not sell such articles. You do not need the rags or the money. Their occupation shows that they have lived wrong, and that is punishment enough, so help them along by allowing them to make all they can. The ragman is some one's father or some woman's son; treat him as you would like others to treat your father if he had fallen so low; for we are all members of one great family, and we should pity them who have turned their forces in the wrong direction. Do not condemn them, but help them to help themselves.

If you learn to think, you will not only be happy yourself, but you will find innumerable ways to make others happy; besides, the power to think and concentrate is the basis of all education, and marks the difference between a high and low-bred person.

## LESSON IV.

### Prove all Things.

**W**E cannot do anything good or bad without affecting someone else, as well as ourselves. If you smile it will cause a smile to flit across some face present. If you frown and become ugly, it will make others sad, and in some cases irritate them so much that they will speak crossly to you. If you are cheerful and try to help others, you will inspire them to right action. So you see your action, however trivial, has its effect on some one.

If your thoughts are ugly, they will stamp themselves upon your face, and your countenance will be marred; besides, others will be able to read your irritable disposition and keep away from you, or they will partake of your ugly nature and act as ugly toward you as you feel toward them. The well-known law, that "like produces like," is true in the thought world; therefore, you must be as careful of your thoughts as you would be of your actions.

Try to realize that "as a man thinketh in his heart, so is he"—not as he says or does, but as he *thinketh*, so is he. A person may do or say many things on the impulse of the moment which they would never dream of doing if they had stopped to think. It is not so much what we say or do, but it is what we think that shapes our character and chisels the lines on our face. One who dwells on beautiful thoughts will naturally become more beautiful and charming, while those who allow selfish, ugly thoughts to take possession of their mind will become more contracted, until they will have a countenance as ugly as their thoughts. The most beautiful features could not be beautiful if the expression of the face was ugly; so be careful of your thoughts.

If you shoot an arrow, even for the sport of it, the arrow flies from your bow with great velocity. The distance it covers you cannot follow with your eyes, so you laugh and say that was well done, when, perhaps, it lodged in the breast of some innocent creature and took from it

life which you could never restore; or you may find it, years afterward, buried deeply in some stately oak tree. Perhaps it spent its force in the atmosphere and fell to the earth; but you never know, so beware of thoughtlessness, even in play. Think whether what you are doing will injure any of God's creatures before you act.

If you really look into every thought and prove all things, your example will tend to prevent cruelty and crime, stop wars, riots and strikes. You would soon realize the meaning of "the brotherhood of man and the fatherhood of God."

This knowledge would make the rich children kinder to the poor children, and the poor children kinder to the rich children. It would cause you to do all in your power to alleviate the suffering of human beings and animals, and the world would be wiser and happier because you spent a few years in it.

Education of mind, without education of heart and soul, is at present the curse of our country. It is the indirect cause of wars, dishonesty and crimes of all kinds.

The only way to remove the curse is for our young folks to become more humane, and prove all things by studying the cause and effect of their every action.

If you live in this manner you will be kind and considerate of your playmates, of the dogs and cats, and of the birds of the air. You will realize that each of them have as much right to live unmolested as you. Kindness begets content, cheerfulness, truthfulness and confidence. Unkindness invites the opposite of the qualities mentioned. In proving all things you will find that time is the most valuable thing known to man, so resolve to use it wisely.

## LESSON V.

### Two Roads.

**T**HERE are two roads: One is rugged and narrow, filled with adversity and sorrow, but at the end of this road is perfect peace, contentment and happiness, which is always the reward of a well-spent life. Each one of us by living right can make our lives sublime, and by our noble actions leave thousands of lesser lights to help our feeble brothers along the path of life. The lights referred to are the people with whom we come in contact, who watch our noble lives, and not only follow in our footsteps, but are continually telling others of our actions and persuading them to act likewise.

Can anything afford more contentment and happiness than to live to be 90 or 100 years of age, and look back over our lives and realize that we never caused any one on earth any unnecessary trouble, but that we have helped hundreds of God's children to help themselves, and that we have been

as kind to our cats and dogs as we would like any one to be to us. It is a great virtue to be able to be as just to the lower animals as we would be to human beings. When we have lived right and combatted successfully with the environments of life, we will not only retain our physical strength, but we will be endowed with untold mental strength, and all things will come our way. The other road is wide, smooth and very attractive. You can enter without any trouble, but to return requires great moral strength. Of course, some do become disgusted with the vices they find along this wide road, and pray for strength to return to the right road. God often grants their request, and they get back on the right road, and sometimes they make the noblest of men and women. It is better for us to think first and not choose the wide avenue of sin, for there is danger of us never returning, and at the end of this road is the death of everything noble within us. It means failure and misery forever, so beware!

For example, here is a happy home. The

house is handsomely furnished. The home is brilliantly lighted; we follow the voices until we come to the dining room, where a bountiful evening dinner is being served. We find mother, father, governess and a boy 6 years of age. The boy is the idol of the heart of his parents. His parents have gratified his every desire, until the child is no longer duteous. The boy expected the maid to wait on him first of all. We hear the father say, "John, be quiet." The boy pays no attention to the father, then we hear the mother say to the maid, "Please attend to John first, he is impatient." The maid obeys, and the boy is pleased once more. After dinner the governess tells Mr. B. that John is so hard to control that she does not know what to do with him. She said John would promise very politely not to offend again, then he would walk away and do just to please himself. "Yes, that is true," said Mr. B. "You will find John is politely disobedient," and there the subject dropped. Now let us follow the life of that politely disobedient boy. He had never been controlled at home, so he

naturally expected to do as he pleased, regardless of the laws of his country. When he became a man he had desires which called for more money than he had, and in order to gratify his desires he forged a check for the amount. When his father was notified he settled the matter, and covered it over in some way and avoided publicity. John did not stop here, he went on from bad to worse, until he forged a check on a stranger for an amount greater than his father could pay. The law took the matter in hand, and for years John tramped about the world, a fugitive of the law. At last he was found, arrested, brought home, tried and sentenced to the penitentiary. From this narrative you see how polite disobedience may end. You will never go wrong if you always obey your parents, teachers and superiors. Be willing to accept the opinion and advice of people who have had more experience than yourself.

## LESSON VI.

### Obedience.

**W**E should learn to obey our superiors and to govern our desires, instead of allowing our desires to govern us. Be polite and obedient to every one older than yourself. Of course, as children grow older and arrive at years of discretion, we expect to see their individuality assert itself, and no sensible person would desire to interfere with right action.

We will open another home for your inspection, so that you may compare it with the home of which you have been reading.

This is a home in one room. A widow is at the washtub to earn enough to support herself and a little boy 8 years of age. This little boy arose every morning at an early hour, made the fire, went to the spring and brought water enough to fill several tubs. After breakfast he cleared the table, washed the dishes, dressed himself and ran off to school.

When school was out, instead of playing, he thought of his mother, who was so tired by this hour, and home he would run, go her errands and get up the wood for next day. After supper he would spend several hours preparing his lessons. Every day he did the same amount of work. This he continued until he had graduated from the high school. He then desired to leave mother and study for the ministry, so he entered college. With what his mother could pay and his services before and after school hours he was able to pay his tuition, and finally graduated with honors. He received a call at once, but there was not enough in it to enable him to have his mother with him; but he worked on from day to day, and being such a good, noble man, he soon received a call from a very wealthy congregation. He accepted the call and sent for his mother at once. The congregation was very wealthy and they had very little respect for poor people. While he was preaching an old lady dressed in black, looking old and decrepit, came in the church. The usher met her,

and because he saw she was poorly dressed, he took her to the last seat near the door. After the prayer, while the congregation was singing, the new pastor left the pulpit, went to the door, kissed the old lady, and brought her up to the first seat. When the hymn had been sung he said: "Brothers and sisters, this is my mother; she would not look so old to-day if she had not done washing for fifteen years to pay for my education and place me where I am to-day."

It is said there was not a dry eye in the congregation, and the ushers were always careful in the future where they seated old ladies.

In comparing the two homes of these boys, we see plainly that in many cases it is better to be born poor than rich, for adversity has been proven a stepping stone to success. Wealth is not always a help towards developing the good within us. Wealth will help us to benefit others, provided the innerself has been developed so that we realize we are all members of one family. We should be thankful for pres-

ent blessings. If we are perfectly formed and have a sound mind in a sound body, we should be perfectly contented and happy. We should not go from place to place hunting for happiness. All real happiness comes from within you, and the way to increase it is to make others happy. Count the many blessings you have at this moment. You can see, hear, feel, smell and taste. If you were blind for one day, you would find that to be able to see would make you happy. God has not only given us eyes, but he has created everything beautiful in nature for the eyes to feast on. We have ears, and God has surrounded us with the most delightful melodies, from the sighing of the trees to the music of the birds. Should any one with the five senses perfectly developed be other than happy?

## LESSON VII.

### Fear.

**W**E should let fear be unknown to us and live according to nature. Nature moves quietly from one season into another, and everything in nature is harmonious. A baby knows no fear because it is in its natural state; but as it grows older the fear thought is implanted by grown people with whom it comes in contact. If it is irritable, it is told that the bad man will get it, and so on, until it has been taught to fear many things. We should be honest and truthful and let our souls be filled with love for everything God has created, from our mother to an insect. If we are filled with love, like will produce like, and every one will love us, besides, "perfect love casteth out all fear." If we love any one we would not harm them, and if they love us they would not harm us; therefore, being filled with love, we have nothing to fear.

Do not obey any one through fear; if you do you become as a slave. Obey for the love of doing right. It is better to be an honest, defiant child,—one that is out and out disobedient, than to obey because you fear punishment. The honest, disobedient child will own its fault, take the punishment as a natural result, and soon it will learn by its own experience that it is more pleasant to do right than wrong.

The child who obeys through fear will never have the opportunity of preferring right to wrong, because the fear thought will have crushed all his individuality.

The fear thought only serves to smother the evil within him. When he becomes a man his evil propensities burst forth in all their fury, like a fire breaks out anew after it was thought to be out. Fear may subdue evil, but fear will never uproot evil. We should be shown continually the effect of evil on ourselves and all about us.

When the act is noble, it should also be pointed out, so that we can see for our-

selves which act produces the most happiness, whether it is better to have a willful, disobedient nature, or a gentle, loving, obedient one.

Get fear out of your mind, for the fear thought will act as poison to your whole system.

Persons who are overpowered by fear are miserable. They are afraid of their best friends. They allow some of the best opportunities to pass for fear they might not be able to fill the position offered to them. They are afraid to travel for fear of an accident.

They shudder when the postman hands a letter to them, for fear it might contain bad news.

Such a person will never succeed in anything he undertakes. He should drive out all fear by repeating over and over the words—bright, cheerful and happy.

If we fortify ourselves with such thoughts as I will and I can and act accordingly, we will find ourselves completely changed in a short time, and circumstances which previously annoyed us will have ad-

justed themselves, and we will be in reality bright, cheerful and happy.

Life will then be worth the living, and we will not only be happy, but we can make others happy by our optimistic view of life.

You can never break the bands of fear, unless you take a brave stand and defy fear. The more you try to run from fear the faster fear will pursue you, for fear seems to feed on flight.

Never fear anything until you have given it a trial. So many give up because they fear defeat, when, if they had stuck to their post, victory would have crowned their efforts.

Hope is the rainbow of life, which promises that every cloud will clear away some day.

To the soul possessed of fear the rainbow of hope can never appear; hence all life must seem cold, dark and drear.

## LESSON VIII.

### Brotherhood.

**R**EMEMBER, we are all related to each other, whether we are rich or poor, good or evil, and one class could not exist without the other.

There are two classes of humanity—the moneyed class and the laboring class. These two classes of society might be compared to a marble slab and a pine table. Suppose the marble slab had nothing to rest upon but a pine table, of course the contrast would be very striking, but the marble slab should appreciate the pine table, because it keeps it from coming in contact with the earth or ground. The people with money have soft, white hands, fine homes, churches, etc., but they could not be such dainty creatures if it was not for the laboring classes. They need the laboring class to do their laborious work and to assist them in many ways. If anything or anybody is needed, then they should be appreciated and loved, even

though they are not so genteel looking. On the other hand, if there were no moneyed class the laboring class could not exist. It takes capital to build factories and stores, where thousands of the laboring class find employment; besides, it is the moneyed people who buy the handsome articles after they are manufactured, so we see plainly that both classes of people are necessary to carry on this world.

There are some of the moneyed class who refuse to even consider the hardships of the laboring class, and never think of helping them to better their condition. Yet the pine-table class is the foundation upon which the marble slab rests. The more the pine table is elevated the better it is for the marble slab. It is really nice to go to heaven on flowery beds of ease, but when the marble-slab class get to heaven, they will look back and see Christ, who is supposed to be their leader down here, with the pine-table class, as he was while on earth. Christ knows that we must begin at the bottom if we ever expect to elevate humanity. Christ came

into the world to save sinners; so we should follow Christ's example, and do all in our power to alleviate the sufferings of the lower class, remembering, we are all members of one large family, and that God is Father of us all. It is not always prudent to go and dwell among this lower class in order to help them, for they might drag us down to their level, and we all know it is easier to go down than up a hill. We can never elevate any one by getting in the mire ourselves, but we can stand on an elevated place and offer them our hand and help them out at once. Lot went to Sodom to save the people from destruction; we do not know of any he saved, but we know Lot had to flee from destruction, and lost his wife on the way. So the method of saving sinners by abiding with them is dangerous.

We should love all and try to be a real brother to the whole world by promoting love and peace and doing away with hatred of anything, being or event.

When we find only love in the heart, we may be sure that the mind and will of

such a person truly belongs to God, and that each day will be a stepping stone to a higher, better and richer life.

If we aspire to be helpful, we will be able to render valuable service daily to some one of God's creatures.

Good and evil are related to each other. Good is the effect of right action; evil is the effect of wrong action in the life of an individual. It is the law of evolution that all beings, sooner or later, must evolve into perfect beings.

All of our peace and harmony depends entirely upon our acts, for we have the power to go from bad to good, good to better, better to best. Man being the child of God, should not be content unless he is moving upward, forward and onward to infinite perfection.

Let us cultivate freedom of thought and action, realizing there is no source but God, and in Him is freedom, the power to achieve, to love, to know, to transform, to be whole, beautiful and perfect.

## LESSON IX.

### Stand Erect.

**W**E should stand erect and face life with a strong will, resolving to make our lives one grand success; not alone for our own sake, but for the loved ones who are interested in us. Our father and mother are not the only ones interested in us, for the whole nation pays tribute to every noble man or woman that the country produces. America has given birth to many noble heroes. There are many ways by which a man can become a hero without shouldering a rifle.

The man who stands in deep meditation over a fallen sparrow and inwardly sympathizes with its misfortune; the man who assists every one, and shows to the world the power of brotherly love; the man who proves this love to be twice as effective in restoring peace as the gunpowder method, and nothing like as expensive, is more a hero than any general

who ever breathed. If a number of brothers resolved to settle a dispute by resorting to arms, we would think it a terrible crime, yet we justify some nation when it declares war against another. Is there any difference?

Are not the two nations brothers?

Is not God the Father of both nations? We should never take any part in war, capital punishment or anything of the kind. We should cultivate peace in our hearts, and all unkind feelings would soon pass away. We should eat very little meat, and remember, that "Thou shalt not kill" may apply to the lower animal, as well as men. Live chiefly on vegetables. The blood of anything is the life of it, and if we must have meat in some form, use fish, clams, oysters, chickens, etc. If we partake of the right kind of food we will find our thoughts becoming purer and purer, until we will sicken at the thought of murder, war or capital punishment.

Stand erect, the general bearing and walk oftentimes proclaim the man. Walk with head erect, chest up, shoulders back.

and down. Breathe deeply, which will increase your energy. Walk briskly, as though you were somebody and had something very important which demanded your attention at the earliest moment possible.

If you have acquired the habit of walking in a listless, lazy manner, make a change at once. An indolent, meaningless walk is liable to cause one to imagine that you might be one of the failures of life who are found on the street corners, or seated on park benches, or strolling about the streets with their hands in their pockets.

Such persons, if they desire a position, are forced to patronize the employment bureau or some office of the kind, and they wonder why they cannot get employment as easily as some others do.

If they look about them they will see that the man the world is looking for is the man who stands erect, and is not too listless to move quickly.

Then stand erect, be a man. You have royal blood in your veins. You are a

child of the Heavenly King; let your bearing emphasize the fact.

The man who is conscious of his powers, who has confidence in his own ability, walks with a firm, vigorous step. He is the man who accomplishes whatever he undertakes to do.

If you have the attitude and bearing of a coward and weakling, you cannot expect to accomplish great things. The world will never even give you a trial, so put dignity in your walk. Do not wait for great things to come to you, make yourself worthy of the great things by doing little things well.

In school we cannot be promoted until we have mastered the task assigned to us; so with life, we have to prove our ability before God or man can trust us with the great things of life.

## LESSON X.

### Self-conquest.

**W**E are born in this world with a great battle to fight. God intends us to conquer every one of our evil propensities, every temptation, etc. We should not begin by searching for our faults; we should study God's love, and try to fill ourselves with love for everybody and everything. We will find love the best armor with which to surround ourselves. With love surrounding us there is no danger of being destroyed, for love, like truth, if crushed to earth, will rise again. Love will change evil thought to good and bring harmony out of discord. Love will illumine our souls, it matters not how dark and sinful they may be, just as sunshine changes night to day. We do not have to destroy the stars, they are simply lost sight of by the brilliancy of the sun. When we go into a dark room we do not try to take the darkness out by the bucketful. We simply light the gas, and everything is as

cheerful and sweet as if there had never been any darkness. The same with the soul. It may be very wicked, but if we let love in, forget the past, and keep evil out of our thoughts, we will be as happy as those who were never wicked. To conquer self is not an easy task. We have to awake the latent energy within us by asserting over and over, "I can and I will." What one child of God can do is possible for everyone of us. We should continue to fortify ourselves against the fear-thought in every way. The fear-thought has caused more disappointment and failure than any other thought that can take possession of a person. We should pick out some position or ideal and aim straight at it. If we fail, we should take the next best thing that presents itself. We should do our duty wherever we are placed, but at the first opportunity should aim again at the accomplishment of our heart's desire. If we fail, take a more decided aim next time. Never get discouraged or worry over anything, for the energy wasted would help us in our renewed efforts.

“Learn to labor and to wait.” When we have learned not to worry and how to extract mental strength by conquering temptations, we will no longer fear them. Temptations will become welcome guests, because they will serve as punching bags on which to exercise our mental strength. Each temptation conquered makes us stronger and more able to meet the next.

When we have won a victory over self by completely conquering our evil propensities, we will be heroes in the true sense of the word. In order to conquer self you must realize that will has a universal influence over every condition of life, so assert your will.

Force yourself to laugh or smile; refuse to believe in shadows; be joyful. Assume the mental attitude of mastery and force outside things to contribute their share to your happiness. Do not depend too largely on others for your happiness, because dependence is a weakness.

Peace and contentment are found in the masterful attitude of a conscious will.

Happiness is harmony produced by

right thinking—bright, cheerful, restful thinking. Happiness, like everything else, is found within, so do not seek it outside, unless you desire to be continually disappointed.

Conquer yourself and your environments by asserting your will. You can be happy. It is your duty to be happy and send out life and warmth to all about you.

Like attracts like and happiness is contagious; so give it out and receive it. Be happy, regardless of circumstances, for to be happy is to be healthful and successful.

## LESSON XI.

### Peace.

**P**EACE! What a small word to represent the greatest gift of God to His beloved children?

Peace is the glorious calm which settles over the soul that loves God and everything He created. Peace is born of love. The children of God who trust His great love and realize the meaning of the following words: "The angels have charge over thee," cannot worry, for they are filled with peace. The ones who refuse to allow their guardian to lead them are the ones who suffer from sickness, poverty and adversity of all kind.

The sooner the whole world realizes that nothing happens by chance, and that everything from birth to sorrow happens in the right time, the sooner their souls will be endowed with peace. The oak tree would not be so strong and powerful if it had not been forced to face the north wind, the snow and storms of all kind.

You should never sink under your burden of care; exercise your strength of endurance by bearing up under the load.

Your spiritual strength will be increased if you have faith to know that the trouble will be removed as soon as you have learned the lesson which the trouble was intended to impart.

If you desire peace, cultivate the love that overlooks faults, believes in good, and hopes for the best in this life and in the life to come. Love will solve the problem of life. Do not hold a grudge against any one; forget it.

Love in your heart will bleach out the spots in other hearts.

You say it is impossible for you to love one who is not lovable. Are you living the God life? If so, remember that God loves the wicked as well as the good. He makes His rain to fall and His sun to shine on the just and the unjust. Try to be like God.

Every heart, however wicked, craves love; this alone would prove God's love for us.

Lean upon God, He will sustain you in all trials. When the trial has completed its work in your soul, God will remove it and wipe away your tears.

In trouble of any kind, listen to His words of encouragement: "Fear not, I am with thee; be not dismayed, I will help thee," remembering that these are not the words of an earthly friend who loves us; they are the words of a heavenly Father to all His children.

If you rely on this promise, peace will enter your soul, and through you peace will waft its sweet and fragrant breath over all with whom you meet.

The power of peace is unlimited; it is now spreading its white wings over nations, and uniting them by a universal tie. Peace will finally wipe out war and capital punishment, and many other crimes which exist at present. Peace is needed in everything we think, do or say. When peace is in the soul it makes itself heard even in the tones of the voice.

Peace should be allowed to govern all things, even human reason. Human rea-

son, when under the influence of peace, is a magnificent endowment; "it is a glorious scintillation of Deity." It is in some sense our patent of celestial nobility and if devoted to its high behests will hereafter prove our passport to bright and blissful associations of a future and higher estate of being."

Our speech should also be subjected to the influence of peace; for speech was designed to be the utterance of reason.

When peace vibrates in each tone of the voice, speech will become the morning of the soul and spread its glorious images abroad, which without speech would be furled and clouded.

When peace reigns in the heart and soul, the human voice is the most marvelous, as well as the most melodious, of all the music of nature. Sweet and rapturous as are the choral symphonies of birds, the rich melody of the harp, and all other instruments of sound, yet none of these can be compared with the soft, sweet cadence of woman's voice? "Who does not confess to the witchery of woman's per-

suasive speech, and who is proof against its potency?" Yet, when the heart and soul know not peace, there is nothing so unmusical as the human voice; it is worse than a piano out of tune. The irritable tones cut like two-edged swords upon the heart of the one to whom the angry words are addressed; and the rasping sound seems to injure the ear drums of the listener. I once visited in a neighborhood that seemed to be divided against itself. I decided to remain until I discovered what was needed to establish harmony among the neighbors. I found that the thing or quality needed was peace! peace! more peace.

One woman had been the means of upsetting the entire neighborhood by telling untruths from one to another. This woman was the daughter of a man who died beloved by all who knew him. He loved peace, talked peace and lived in a peaceful and prayerful manner. The woman talks peace, but acts the opposite of the manner in which she talks. The point I am trying to make is this: that we should not only

talk peace, but we should think peace, feel peace and even breathe peace to every one with whom we come in contact. In trying to invite peace into our souls, we should first get right with our fellow-men, then get right with God, because we cannot have perfect peace while we feel guilty of having wronged any one in this world. We should go to them, confess our wrong, and be assured of their forgiveness before we can be at peace with our innerself or God.

## LESSON XII.

### Work.

**I**T matters not how forgetful of his calling in life a man may be, if he actually and earnestly loves work there is some hope of his improving in the future; but if he loves idleness his case is hopeless. The man who has found his work his life purpose is blessed and should be permanently happy. Work awakens in us our God-given force, the sacred life essence which was breathed into us by God Himself. If the knowledge we have will not hold good in working, it is only a thing to be argued of in school. A man does not have to be a graduate of some college in order to be an educated man. A man who has learned to think and reason and has mastered some trade is an educated man, whether he holds a diploma or not. God has implanted in the heart of man a spirit of activity, a work-loving force, which burns like a smoldering fire and gives us no rest till we unfold it or write it down

for the good of ourselves or others. Wherever we find disorder we should look upon it as an enemy; and exercise our greatest strength in trying to subdue it, and make order out of disorder. We should cultivate a love for intelligence and divinity instead of chaos. The love of work has been the basis of every discovery or invention known to man. If man had not loved work, do you suppose the white down of the cotton shrub would have ever been gathered, spun and woven into cloth to cover the skin of man?

Wherever we find ignorance and stupidity we should attack it; we should not allow it to live where we live; we should destroy it in God's name. Work is sacred, even hand labor, for work is appreciated throughout the world and in Heaven. The sweat of the brow, brain and heart has been combined with every great achievement in this life; therefore, work should not only be considered noble, but divine. Never complain of a life of toil, but rejoice in your work, realizing that those who have left this world and reached a

lovelier one than this are busy with their allotted task.

If in the battle of life we wear our shield of work, we will not be aliens in eternity or death's kingdom, but we will be honored in that far distant land.

If possible, the young should be trained to feel that they have duties to perform, and that, if they labor with fidelity and earnestness, they may rise to exalted stations of influence and usefulness. In a government like ours, with the means of knowledge so widely diffused, the highest posts of honor are alike attainable by the rich and poor. "The great poet, the illustrious statesman, the eloquent orator, is as likely to go forth from the brown-faced laborer's cottage over the way as from the sumptuous palaces of the capitalists. The future ruler of an empire may be unconsciously digging in yonder field; and this very school may be, under God, the appointed means of revealing his unsuspected destiny to him and to the world."

If the young are trained to habits of persevering industry, if they are rightly

taught the nature of their obligations and the extent of their capabilities, and, at the same time, are made to feel that they must, with certain aids, carve their own fortunes, they will be instructed in the true steps and principles of progressive usefulness an increasing influence.

The progress which has been made in all lines of work in the past should fire the souls of the coming generation with a new ambition.

The first ambition of man was to conquer man and make himself a ruler over his fellow-men. This caused war after war. The next ambition was to conquer the material earth and the forces of nature. By digging into the earth man has brought forth coal, oil, gas, silver, gold, etc. In trying to conquer the air came the discovery of electricity, the invention of the flying machine and the wireless telegraphy and the wireless telephone.

The North and South Poles have been discovered, but a still more wonderful age has been begun; it is the age of spiritual understanding. The spiritual forces

of the universe are being understood by man, controlled by him and used to his advantage.

A few years ago, hypnotism, psychic and occult forces were ridiculed; at present they are recognized by all. The boy and girl of the future who expects to make a name in the age of spiritual understanding should begin in their youth to build a character and mentality which will develop for them a magnetic personality. The more magnetic we are the more psychic we will become and the greater will be our discoveries in occult science.

## LESSON XIII.

### Speech.

**T**HE gift of speech is the electric chain that links mankind together in social compact, but if wrongly used will bring about more unhappiness than any other one thing in the world. We should cultivate the power of speech, but we should never be guilty of some of the sins of the talkative, to which we will refer in this lesson.

We will begin with the "babbler," who meddles too industriously with the affairs of others to enjoy any personal repose himself; consequently, he is always unhappy. The babbler makes it the business of his life to betray some hurtful secret on the fair fame and name of his neighbor. Therefore, no one speaks well of him while living or even when his mischievous tongue is silent in death. These miserable creatures live on the noxious weeds of our social economy, thrive upon pestilential

rumors and the infectious breath of scandal, and, like the fabled upas tree, they diffuse the breath of poison and disease wherever they go. They may be detected by their sinister glance, malicious eye, shrunken face and attenuated form. They enjoy a kind of negative existence, their only stimulus being the fiendish mischief they effect, and the ruin they cause to the peace and happiness of all around them. Another class of these nuisances are those who deal in small talk; they are of both sexes and of all conditions of society. They are an impertinent set, constantly prattling about the commonplace matters of life. They are ever obtruding their nonsense upon the forbearance of their friends, and are prodigal spendthrifts of time. These newsmongers are the pest of the social circle. They do almost as much harm to society as the babblers, by repeating the petty scandal of the day and their uncharitable strictures upon the sayings and doings of others. Small talkers revel most at the tea table; they seem to derive inspiration from the beverage of which

they are partaking. The small talker's senseless and incessant chatter is formed of material from the perturbed stream of life, such as births, marriages, deaths, love matches and divorces. There is another kind of talker that is very objectionable to society, such as find "flaws in diamond wit of the first waters, motes in the brightest rays of the mind, and beams in the eyes of truth." Let your opinion to-day be to the letter what theirs was yesterday, they instantly challenge their accuracy, and if they are foiled in their arguments they then turn their objections to the mode in which you have presented them. You speak unaffectedly and they censure you for plainness and want of spirit; talk in ornate phrases and your style is stilted and artificial; if your utterance is slow and deliberate, you are a drawling proser; or, if quick and fluent, your impetuosity is unendurable and equally offensive to their immaculate taste. You modestly betray you are well-read in the classics, they accuse you of pedantry; you conceal your knowledge, and you are at once suspected

of gross ignorance both of men and books.

Having shown the many wrong uses of speech, let us now consider a few correct uses of the gift.

The mother, when she conveys her sympathy and love to her children.

The teacher imparting knowledge to the pupils under his or her instruction.

The minister, who tells the people of the love and goodness of God.

The orator or lecturer, who speaks on good, instructive or scientific subjects.

The optimist, who proves to you that life is beautiful in all its varied stages.

The person who teaches us to build mental castles in childhood that are possible to become real in manhood or womanhood.

The person who has developed a magnetic voice, one who, when he speaks to you, makes your burden of life seem lighter, your heart beat faster and your general health improve. Such a person is not only master of speech, but possesses the magic charm which accompanies the speech of every highly developed soul.

## LESSON XIV.

### Truth.

**T**RUTH is stronger than falsehood; therefore, truth is conscious of a superior power. Truth can stand unassisted; even reason appears to be her follower instead of attending companion.

Truth's march may be slow, but her progressive motion is perpetual, and once she has set her seal upon anything, no man can force her to retire.

We should tell the truth and never allow ourselves to be tempted to tell an untruth, for in the end we will have cause to regret it. Truth must have descended from Heaven and should have been received by universal acclamation and invited to spread her influence over the entire world. But this was not the case, for almost every heart seems to be preoccupied by prejudice and passion, consequently truth has to force her way. The truth should be told in all things, from the most trifling prom-

ise to the greatest business transaction; then we will be regarded as trustworthy, and will have many friends.

We not only injure ourselves when we break an engagement or promise, but we shock the confidence of the person who believed and waited for us. Our want of truthfulness will cause that trusting person to become skeptical and perhaps cause them to misjudge some other innocent and sincere person. If circumstances prevent us from keeping an engagement, we should wire the party at once, so as not to keep them in a state of expectancy.

Many find it almost impossible to speak the plain, unvarnished truth; they must add a number of qualifying words or phrases, which are often so extravagant as to mystify and misdirect.

In every community there is too strong a feeling and taste for something marvelous and astonishing. To persons of this vitiated taste truth has no power; no beauty; no attraction. They desire to magnify every narrative and circumstance, so that matters, which, as presented by them,

appear perfectly wonderful, are, when divested of their qualifying words, as much changed as "the bird of paradise would be if stripped of his gay plumage."

Let us always tell the truth and tell facts as facts, for

"Sculptors of life are we, as we stand  
With our soul uncarved before us,  
Waiting the hour when, at God's command,  
Our life dream passes o'er us.

If we carve it then on the yielding stone,  
With many a sharp incision,  
Its heavenly beauty shall be our own,  
Our lives that angel-vision."

Invite truth to come into the heart and reign as queen forever. Truth can make you whole, and drives out falsehood and disease.

Examine the mind of the people who are sick, melancholy and unhappy; you will find hatred, fear, malice, revenge, vanity, falsehood and worry have driven out all good thoughts, and such evil thoughts not only poison mind and body, but if allowed

to grow will finally destroy the body and soul.

Study the lives of the great men to whom our nation pays tribute; you will find they were men who spoke the truth and never shirked their duty, however irksome or trying it might be.

This alone should inspire every one to lead pure, noble, truthful lives, regardless of position or circumstances.

## LESSON XV.

### Charity.

**W**E should give to every one in need. If we have no money we can give a smile or a kind word and pray God's blessing upon the one in need. Give, and the receiving will take care of itself, for it is better to give than receive. Some people say they would give more, but that the ones they help are always ungrateful. This is no excuse. We should give because we feel it our duty to help our brothers and sisters out of their trouble. We should get our reward out of the knowledge that we have contributed towards making some one happy. Whether the party will be grateful or ungrateful should never enter the mind of one who gives. If you throw a piece of bread on the ocean, it will return after many days, but not by the same wave that took it out. It is the same way when we give to one person. That person may be very ungrateful; but

some day, when trouble comes to us, some stranger will help us out in a way we could not expect even a brother to do. This is the meaning of "Give and it shall be given unto you." The ones we help may never help us, but others will help us.

Some of us say we have nothing to give, and we really believe it; yet, if we would be a little more careful of our pennies we would always have enough to make some one happy without missing what we give. A minister, in preaching a missionary sermon, said there was not a person in the audience who was not able to give something towards the promotion of good in the universe. One of the members present was an old lady, who was once in good circumstances and she always gave freely; but at this time her fortune had been lost and she worked out by the day, washing, cleaning, etc. It hurt her feelings very much to hear her pastor make such an unkind remark.

The old lady went home, and the more she thought of it the more it grieved her because she knew she was not able to give

anything. She began to weep, then she knelt down to pray. While she was on her knees, the thought came that she would give as a little child by saving her pennies. Every time she went for her groceries or anything, if she had a penny in change she would drop it in a cup in the sideboard. A month had gone by and her pastor called on a visit. She presented him with \$1.50. The minister was reluctant about taking the money. He told her she could not afford to give so large an amount. The old lady told him how she had saved the money and assured him that it belonged to the Lord. She said she saved it without any inconvenience, that her work had been more appreciated, that she had had more work and been happier than she had been for years. In three months more she presented the pastor with \$15.00 saved in the same way. We see, from the foregoing, that it is much better to say I can and I will than to say I can't. When the old lady said, "I can't," she could give nothing, but with the I can and I will principle within her the same woman could give

\$15.00 in three months, and was more happy and comfortable than she had been for years.

You may not have the money to be as charitable as you would like to be; but if you stop to think, you will realize there is more than one kind of charity. You can be charitable by putting the best meaning on whatever others do or say, by looking for the good in every one and overlooking the bad, by learning to forget the evil that has been done you.

If a person has gotten into trouble, be charitable enough to pity him and try to help him out of his trouble, but never condemn him, it matters not what the mistake has been. Real charity is shown by showing an erring brother his mistake and helping him to return to the right mental track.

If you are educated, you can show charity by educating some child who desires knowledge, but has not the means of acquiring it. You will not only benefit the child by so doing, but you will also be benefited, because the fountain of knowl-

edge will become stagnant unless it is allowed to flow freely.

People who have nothing else to give can send out beautiful thoughts, and pray for God's blessings to be showered on all humanity, and on all the lower animals also. Beseech God to change the heart of every evil man or woman and cause each of them to become gentle, kind and loving.

A thought is never sent in vain. It will find some soul ready to receive it, who will be better and happier from having received the good thought over the wireless telegraph of the mind.

It is not always the large amounts of money given that do the most good. The person who helps others to help themselves is giving in the right manner.

I will, for example, relate a personal experience which happened in Camden, N. J., in the winter of 1903:

A woman came to my door and inquired of me if I would like her to scrub the front steps. It was very cold, and I feared the water would freeze on the marble; but I could not refuse, so I said yes.

When I paid her for her work, I realized that she had seen better days, and I asked her why she was doing such work.

She said that her husband had been unemployed for over a year and that her four little children would have starved if it had not been for what she made in this manner. She said her husband talked continually of jumping overboard unless he found something to do.

She said her husband was sober, honest and educated, but he just could not find work.

I asked her to send her husband to me and I would help him to get employment. She went for him at once. In a few minutes she returned with her husband, and I will never forget the sight which met my eyes. The man was physically perfect, but he had allowed his chest to sink; his face was covered with beard, hair was nearly to his shoulders, and he wore a black sweater and patched pants.

I could not speak. I looked at him and asked God in silence to put a word in my mouth. The words, "Man, you are

asleep!" came into my mind, and I holloed the words with all my soul. The man caught his breath, raised his chest and flashed his eyes, and said in an angry tone, "Is this what you wanted with me?" I said, "No, I wanted to help you get work, but I see I have made you angry. Say what you please, I will not get angry or feel hurt." This caused a smile to flit across his face. I offered him clothes and some money. His wife said he had clothes, but he would not put the clothes on him because he had no work. He accepted 25 cents, which he said would pay for a shave and haircut. I told him when he came from the barber shop to take a bath and put on his best clothes, and as soon as he saw in the paper the words, "A Man Wanted," to go at once, and take his overalls with him. The next morning he saw where men were wanted to work on the Pennsylvania Railroad. This was to handle the pick and shovel; but he went, and they employed him. He worked until 4 P. M. and his foreman noticed that his hands were bleeding. The foreman ad-

dressed him thus: "Marsden, are you married?" "Yes," was the answer. "Then you cannot afford to work for this money. I want you to take charge of that gang of Italians farther up the road and you will not have to use the pick and you will make more money."

The following day he took charge of the men and when he sent in their time, etc., the head bookkeeper noticed his beautiful penmanship. He sent for Marsden, and when he found that Marsden was a college graduate, he employed Marsden as his assistant.

His wife was overjoyed when she came to tell me of his good fortune, and she thanked me over and over again.

This experience proves what 25 cents, accompanied by good advice, can do for a man and his family. It also proves one should never be too proud to take a half loaf; it may lead to the whole loaf.

## LESSON XVI.

### God.

**G**OD is the giver of all good and is love itself. The creative energy of the universe is God. All life wherever found is God. God is everywhere, then, how can you find a thing or place in which there is no God? If the God principle is in everything, from an ant to a man, why should any of us feel that we are not needed or expect evil to befall us? God is more powerful than the force we call evil. There are hidden potentialities asleep in every soul which are seldom awakened except by some adversity or sorrow. Instead of condemning the so-called evil forces afloat in the universe we should bless them, for they seem to be permitted by God to awaken hidden powers within us, which enable us to become great men and women. We cannot be great people if the God-portion of us is allowed to sleep. "Whatever is, is best." We may not be able to see it at the time we are in trouble,

but in less than a year we meet some other trouble which would crush us to earth, never to rise again, if it had not been for the experience we gained in battling with the previous trouble. Having passed through one trouble successfully it enables us to meet the next with courage. Waste no time in worrying. We should ask our innerself what is best. Decide at once, put our shoulder to the wheel and remove the difficulty with a smiling face. By prompt action you will find that any difficulty can be easily adjusted.

We should never forget that we are the greatest manifestation of God in the universe. In short, we are God men, and our powers increase in proportion as we exercise our God-derived nature. There is no evil that cannot be changed to good by right use. No evil comes from God. God gives only good. Most of the evil which befalls us is drawn to us by our own mental attitude. We should be careful of our thoughts, for they have a magnetic-like power of attraction and draw to us persons and circumstances in accordance with

the thoughts uppermost in our mind. If we think anything is wrong, and we worry over it and bow down under the weight, we will find the burden gets heavier and heavier. For example: Suppose some one hurts your feelings by telling an untruth on you. If you sit down and think how wicked it was of them and of what you will do to get even with them, you will make yourself sick; but if, when you heard it, you had said they are their own enemy. I am glad what they said was not true, for I should not like to be guilty of such an action, and I hope God will forgive them and bless them so that they may never have the desire to speak evil of any one again, you would have felt stronger and happier than ever.

We should try to feel our relation with God, for nothing in this world can be of more help to us. If you have no faith at the present moment, go into a quiet place and ask God to lead you into perfect goodness. At first you may not be comforted, but if you continue to live right and do good, God will come into your heart and

you will be blessed before you are aware of it.

If you live in communion with God your character will grow stronger each day, and you will be able to smile at the lesser evils of life, to look at them calmly, and to extract all the good you can from them and to profit by the experience.

It is dangerous to be lost in the world's pleasures and have no time for secret meditation. Such living will take away all desire for communion with God and you will never know the value of solicitude. Persons who turn their ears to the noise of this world become deaf to the still small voice, commonly known as conscience.

In order to live close to God we should do our best: be kind to the poor, think before speaking, stand by our principles, stop our ears to gossip, be generous to an enemy, courteous to all, honest in business dealings, prompt in keeping promises and put the best meaning on the acts of others.

God desires his children to live very close to Him. This is shown in the following words: "Call upon Me, in the day

of thy trouble, and I will deliver thee, and thou shalt glorify Me."

"Wait on the Lord and be of good cheer and He shall strengthen thy heart; wait, I say, on the Lord."

By these words we see that God demands us to have faith and courage enough to call upon Him. If we exercise faith and courage we have the promise of God that he will deliver us. We understand from the words, "And thou shalt glorify Me," that God expects us to be grateful to Him for delivering us.

When our prayers are answered, we should glorify God by telling others of His loving kindness and persuading them to live closer to God each day of their lives. From the words, "wait upon the Lord," we realize that to be able to wait patiently is a great virtue. We are told to wait; but how? Not as some of us wait by fretting and worrying. We should wait and be of good cheer, as God desires us to be. When we have acquired patience and we are able to wait without frowning or complaining, God will strengthen our hearts.

The person who can patiently wait and has faith enough to call upon God, will seldom want for anything in this life or the life to come.

## LESSON XVII.

### Never Despair.

**N**EVER despair, it matters not how dark life may seem, for God loves us and all things will be well. God notes the sparrow's fall, and we are of more importance than a sparrow. Smile in the face of fate. To smile requires no more effort than to frown. What if the world goes upside down? Growling will never change the condition, so be pleasant. A cheerful, hopeful view of the unpleasant conditions surrounding you will cause the Fates to wear a smile and a change for the better will unexpectedly come to you. When you are discontented with others you will find it is because you are discontented with yourself. You are conscious of some wrongdoing of your own and you are irritable, so you quarrel with what is outside in order to deaden your own conscience. This is the way with the average person who is unhappy about having made a mistake of some kind. We are like the

boy who buttoned his coat wrong from being in a hurry to get out to the boy who was waiting for him. He tried to remedy it from the bottom, but he could not. He became angry with the coat and stamped his foot, but after all he was forced to begin with the first button and see that he had the first buttonhole, then all the buttons came out right. So when we find fault with others, we may be sure we have started wrong and we cannot patch up our wrongs; we have to go back to where we made the mistake, confess our wrong and begin again.

If you are irritable in the morning before you leave your home, and speak crossly to one you love best, do not expect that on your return you can make it all right by simply speaking kindly yourself. You will find the loved one changed, and you will see from their actions that a wrong has been done and that it cannot be righted unless you confess that you were wrong and ask forgiveness, promising never to offend again. Let love fill your heart and you will never have cause to

despair, for your hands will always be busy doing for yourself or others.

By living thus you will dwell in peace, for contentment and joy will be your portion; and discord, strife and discouragement will be unknown to you.

When you are discontented and irritable try to restrain your tongue; for Cato said, "to restrain the tongue was the first virtue, and he who knew how to be silent, even though he was right, approached nearest the gods."

Realize that even in grief or sorrow or trouble of any kind, you are never forgotten, never neglected; you are always in the eternal Divine mind.

Always expect good and not evil, and never worry.

Here is an example of a man who expected evil: A man with a large family loses his position in mid-winter. The man gets blue, lets a melancholy expression settle over his face and says, "I have no trade and I know I will not get anything to do before spring. He makes his wife and children miserable about what is go-

ing to happen. The home, instead of being a blessing becomes a curse. He sees in the paper: "Wanted, a Man." Instead of jumping up and thinking to himself, "Some one wants me, and I will go at once," he sits down, eats his breakfast, takes his own time about dressing, then starts out to see about the position. When he arrives at the place the proprietor tells him the position is filled. The man returns to his home more desolate than ever. The wife meets him with a smile, but his miserable countenance causes the smile to vanish. He tells his wife the position was filled, and "I knew I would not get it before I applied." We see from his own words that he expected nothing, consequently he received nothing. The law is always the same in the thought-world: "Like produces like." We should be careful to expect good and not evil, for expectancy is a great magnet and draws to us whatever we expect. To expect anything is equivalent to desiring it, and we get that for which we ask, over the wireless telegraph

of the mind; therefore, we should be very careful of our thoughts. "He that expecteth nothing shall not be disappointed." The man that expects nothing gets nothing, so he cannot be disappointed. The man who expects good, gets good and he is not disappointed.

"Like attracts like." If we bear this in mind and are cheerful under all circumstances; if we send thoughts of love to the whole world, we cannot help being successful; for love begets love.

## LESSON XVIII.

### Courtesy.

**T**HE spirit of courtesy is less prevalent than in years gone by. More regard should be manifested by the young to rules of etiquette and courtesy. There is too little reverence for age and authority and too slight a respect to laws of both man and God.

Boys, in their anxiety to become men, are neither men nor boys, but form a new, unnatural race. True politeness and courtesy always has a pleasing and happy effect upon the whole life and character. They will form a passport to good society, a security against insult, a surety for good treatment and a guarantee for friendship and respect. A courteous boy will seldom be guilty of violating any proper rule, or of conducting himself in an unbecoming manner in any place or at any time. Real education requires the full development and free exercise of the better feelings of the heart, and the proper culture of these

feelings will exhibit their fruits in outward actions and expressions. All of us are inclined to form an estimate of a person from their mode of address and their external appearance. If they are coarse and rude in their manners, rough and undignified in their salutations and remarks, or uncourteous and abrupt in their answers, we are disposed to avoid them and regard them as unkind and uncompanionable. We do not expect to find much that is truly attractive or lovely in them; and if they possess some worthy quality, their first appearance is so repulsive that we are hardly prepared to receive or witness any evidence of real kindness and goodness. We meet others whose dignified, manly demeanor, social, cordial, easy manner, combined with genuine politeness and civility, at once attract and charm us. In every act and expression, they furnish undeniable evidence of good breeding; they are so kind and considerate for the feelings of others, that we view them as noble specimens of the noblest race of men. We can never imagine that they could ever be

guilty of any wrong or unmanly act. By their pleasant deportment they command the respect and esteem of all with whom they associate, and exert a powerful and happy influence. Politeness and civility make us more agreeable companions and at the same time add to our influence and happiness; therefore, every child, at an early age, should begin to cultivate politeness in all their actions and expressions. In giving and receiving friendly salutations, in asking and answering questions, and in all communications, the proper observance of rules of true politeness will demand no sacrifice. If you are asked, by a stranger, the correct way to a certain street, do not answer abruptly, "I don't know," with an expression of manner equivalent to "I don't care." You should say, "I don't know, sir; but if you will wait here, I will try to ascertain the way from one who is acquainted in this neighborhood." The first reply would fill any one with disgust, while the latter would fill them with love and appreciation.

If you cultivate true politeness you will

also be thoughtful; then you will be a true man, according to Scott's description of a true man, which runs as follows: "The man whom I call deserving the name is one whose thoughts and exertions are for others rather than himself, whose high purpose is adopted on just principles, and never abandoned while Heaven and earth affords means of accomplishing it. He is one who will neither seek an indirect advantage by a specious road, nor take an evil path to secure a really good purpose. Such a man were one for whom a woman's heart should beat constant while he breathes and break when he dies."

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## LESSON XIX.

### Training the Ear.

**I**N order to train the ear the inner-self should be attuned to the same sense of the beautiful.

You do not have to listen to a renowned band in order to hear sublime music.

Force the ear to listen to all sounds produced by nature and soon the ear will appreciate the various melodies. The birds make sweet music, whether they are chirping or singing, for harmony is music.

The green leaves, on a sunny morning, play sweet music and cause rainbow gleams of gladness to glint through each soul that chooses to listen. Nature's many voices are all musical; the whisper of the zephyr, roaring of the cataract, thunder of the tempest, the songs of the birds, all compose the grand choral chant to the Creator of all. But what would we be without

speech? The human voice is the most melodious of all the music of Nature; besides, it affords us a means of imparting and receiving knowledge.

The pleasure of conversation and its blessing we owe to speech. Is there any music that can be compared to our mother's voice? We have often heard in the silence the voice of a long-departed mother or friend. The music is so sweet and lasting that we seem able to reproduce the sound whenever we desire to do so. We sometimes forget the face of a friend, but as soon as they speak we recognize them by their voice.

We are surrounded by divine music all the time; all we have to do is to train the ear to catch its sweet strains.

"Beauty is God's handwriting—a wayside sacrament. Welcome it in every fair face, every fair field and flower, every fair sky, and give thanks to Him—the fountain of all loveliness—for it. Drink it in simply and earnestly with all your eyes; it is a charmed draught—a cup of blessings. Never

lose an opportunity of seeing anything beautiful, for there is many an avenue to our heart besides our ears and brains—many a sight and sound and scent, of which we have never even thought that helps to shape our characters.”

If we start out in life with our eyes, ears and heart attuned to the beautiful, we will find more than enough to satisfy our desires. There is beauty in everything God has created, from our own inner-selves to Nature; therefore, we should seek to know ourselves as well as Nature.

Not only should the eye and ear be trained to appreciate the beautiful, but we should try to awaken everything beautiful in the soul, so that our lives will be useful and happy.

Look upon each day as a stepping stone to a higher, fuller, better, richer life. Keep love, faith and hope alive in the heart and you will be helpful to everyone.

One of the greatest helps to character building is pure love. If you desire to

overcome adverse conditions be loving, trustful and cheerful. You can never overcome adversity by the will alone. You will find that love is far greater than will.

Love develops the desire to scatter joy, and not pain, wherever we go; and this thought or desire will beautify complexion, form and character. It lends a charm which is more than beauty.

The characters most loved by the world were not the most beautiful, so far as form and feature goes, but they were highly developed spirits which influenced the spirit of others in a way superior to words or beauty.

The smallest child should be developed along these lines. We are never too small to lend a helping hand to some old man or woman as they try to cross the street. This alone would make them happy.

Some of us think there is nothing to do where we are. We think to find work, or even beauty, that we must go elsewhere.

This is a mistake, for beauty surrounds us on every hand. Let your light shine right where you are and you will become the center of attraction among the many beauties which surround you.

## LESSON XX.

### Trees.

**S**TUDY nature, love nature. If the love is not innate, begin at once to cultivate this love.

"The least of God's works is refreshing to look at—a dried leaf or a straw makes me feel myself in good company.

To a mind thus attuned, the beauties, harmonies and sublimities of nature make their appeal with an eloquence all-persuasive and a power irresistibly fascinating.

It is amid such scenes of peace that the heart becomes ennobled with the thought of the pure and beautiful; it is here our gentler virtues cluster and diffuse around their blessed influence. The face of nature is radiant with varied beauty and serves as a sacred spot where we can meditate upon the loved and lost; the brief hours of childhood, the endearing ties of kindred; the maturer sweets of friendship and love, and

the dark days of sadness and desolation. The Eden home of our first parents was a glorious garden of embowered beauty, and our Saviour made the leafy solitude of Gethsemane and the olive groves of the Mount, sacred by His presence, as the chosen scene of His suffering and celestial communings. Many and forcible are the teachings wooing us back to God, whispered to us by the soft zephyr, amid the sighing of the foliage, or in the gentler murmur of the rippling stream. Amid such scenes the soul is subdued to serenity and bliss, from its sad unrest of worldly solitudes, while the tumult of passion and the corrosions of care become hushed and soothed.

Poets have sung of flowers, etc.; but let us survey the magnificence of the forest. Can anything be more sublime or spirit-stirring than to wander beneath the thick overhanging foliage, penetrating into its embowered recesses. The grandeur of the scene impresses us with a religious awe, and we bow lowly before these visible tokens

of the Creator's beneficence and power, as seen in the variegated richness and vernal beauty. From the creeping ivy to the stately 'kings of the forest,' reared in their colossal strength and leafy grandeur, what a world of wonder is encircled, inviting our astonished gaze?"

The study of Nature will teach us many things.

The change of seasons teaches us to be in a state of expectancy; it also teaches us to be grateful. There is no soul, however sinful, can fail to give thanks for the beauty of the Spring and Summer.

The change of seasons also marks the lapse of time, which otherwise might pass unheeded.

The dew falls gently and silently at night. Yet its little shower refreshes everything, from the weeds to the most beautiful flower. From the dew we should learn the power of unostentatious charity.

The sun in the Heaven announces the wisdom, power and love of God. The

moon and stars seem to speak of the purity and holiness of God.

Everything in Nature seems to say: Think of God; think of thyself; think of eternity.

Trees are majestic forms of beauty upon which everyone should contemplate. Trees are such attractive objects that they exercise the finer sensibilities of our nature, if we meditate upon them frequently.

Trees are so numerous; this prevents our just appreciation of their excellence.

If we were forced to wander in a desert in search of leafy shade, then we would realize how much the trees should be loved and honored.

The weeping willow, with its pendulous branches; the sturdy oak; the roseate foliage of the maple; the hoary poplar, are all familiar to us; yet we fail to give thanks for their shade, graceful outline and beauty.

Trees have been revered in all ages; they are mentioned in both sacred and profane history.

Pilgrimages were made to the oaks of Mamre, near Hebron, from the time of Abraham to Constantine.

The bark of some trees is used for medicine; of others for tanning leather.

Every one loves and appreciates the fruit tree, with whose fruit we are so familiar.

Trees are used to decorate landscape, to construct houses, ships, etc.

For the coal mines we are indebted to the buried forest of a former and remote age; and at present coal furnishes heat, light and wealth to man.

The following are a few of the most wonderful trees on record:

The chestnut, on Mount Aetna, which has been described as having the appearance of five distinct trees covering an area 204 feet in diameter.

There is an oak in Oxfordshire, the trunk of which, Evelyn says, was converted into a prison for felons.

Queen Elizabeth's oak at Huntingdon.

The oak at Boscobel, which formed

the place of shelter for the fugitive monarch, Charles II.

The leaves of trees are said to absorb all noxious qualities of the air and breathe forth a purer atmosphere.

If you are sordid or angry, walk in the woods. The beauty of the scenery will enter the soul and dilate and elevate it until all your ill feeling will seem to be absorbed, and you will breathe forth peace and goodwill.

## LESSON XXI.

### Society.

**M**ANY are inclined to condemn society, specially the wealthy class.

As a general rule, people who speak thus of society either know nothing of society or have tried to enter it and for some reason have been refused admittance.

If you study mankind, you will find that human nature is the same the world over.

There is a mixture of good and evil found in all classes of society, and it exists in small towns, as well as in large cities.

If we cultivate sincerity and be accurate in keeping all engagements, and endeavor to be affable under all circumstances, we will find ourselves a welcome addition to any class of society. The world at large seems to be forgetting the duty they owe themselves, or so many engagements of various kinds

would not be broken. To be sought after in society we must cultivate conversational powers. Conversation is one of the polite arts of life—its end and aim being the cultivation of the grace and attractions of the social economy. The person that possesses conversational powers in the highest degree therefore becomes a most efficient agent in imparting pleasure and in contributing to the improvement of the social circle. To be a good conversationalist is a rare attainment, for no subject is so seriously neglected by the masses.

Two things are essential in order to possess good conversation—a thorough knowledge of men and books and a felicitous habit of expression. The first must be acquired by observation and study, while the latter is often an intuitive gift. The topics of conversation are manifold and various. The whole realm of nature and art, the boundless resources of knowledge, and the numberless incidents and accidents of human life, as well as the myriad

forms of imagery that people the regions of thought and fancy, all supply themes of interesting discussions. To preserve a judicious silence is a very essential requisite in refined and polite society. This silence should not be coarse, sullen or supercilious, but graceful and eloquent; for a good listener is seldom found. A little nonsense is permissible, when it can be thus harmlessly indulged in. "Nonsense is to sense as shade is to light; it heightens effect, making what is beautiful in itself still more beautiful by contrast." It is like an "intended discord in a delicious melody, making the next concord the sweeter; like sleep after sorrowful watching—the calm that succeeds a storm—or ease after anguish."

That a man must not laugh at his own jest is the severest exaction ever invented upon the self-denial of poor human nature. This is to expect a gentleman to give a treat without partaking of it.

On the contrary, we love to see any

one taste his own joke to his party. Everyone cannot acquire the art of brilliant conversation, for many of the greatest writers were poor conversationalists; but that is no reason why we should not try to cultivate the art of good conversation.

Washington Irving says of Sir Walter Scott: that his conversation was frank, hearty, picturesque and dramatic. He never talked for effect or display, but from the flow of his spirits, the store of his imagination. He was as good a listener as a talker; appreciated everything that others said, however humble might be their rank and pretensions, and was quick to testify his perception of any point in their discourse. No one's concerns, no one's thoughts and opinions, no one's tastes and pleasures seemed beneath him. He made himself so thoroughly the companion of those with whom he happened to be, that they forgot, for a time, his vast superiority, and only recollected and wondered, when all was over, that it

was Scott with whom they had been on such familiar terms; in whose society they had felt so perfectly at ease.

Dante was taciturn or satirical in conversation; Rousseau was remarkably trite—not a word of fancy or eloquence warmed him. Milton was unsocial, and even irritable, when much pressed by talk of others. Dryden has very honestly told us: "My conversation is dull and slow; my humor is saturnine and reserved; in short, I am not one of those who endeavor to break jest in company or make repartees."

## LESSON XXII.

### How to Become Attractive.

**T**O become attractive, do small things well, and take delight in helping others, which will help you to develop your innerself.

Keep your promises as sacredly as you would an oath; never be guilty of jealousy or gossip of any kind. Speak of all as you would like them to speak of you.

If you desire to attract others, pay special attention to your health; take physical exercise daily and bathe regularly. In regard to dress, always be neat and clean. Be unselfish, persevering, patient and cultivate tact.

Exemplary habits and deportment will add greatly to personal attractiveness. Try to exhibit a strict and rigid adherence to such moral principles as influence the good and upright in the minds of others, and you will be admired by everyone.

Search the dictionary for beautiful words in which to present your ideas. Nothing is more admired than a large vocabulary of beautiful words; besides, a large vocabulary enables you to avoid repetition in expressing your thoughts.

Discountenance wrong and oppression and manifest a nice appreciation of the rights of others.

We should love our Creator; be affectionate and obedient to our parents; have respect for the aged and pity the erring and unfortunate.

Be kind and considerate of our brothers and sisters; also of the members of our school. Be obedient to them in authority.

Cultivate a broad and well-defined sense of right and wrong, like that which so fully and clearly shines out from the Divine rule, which teaches us "To do unto others as we would have others do unto us." The strong and faithful enforcement of this last would itself constitute the ground work and the superstructure of all the material

which might be desirable to bring about a religious personality and make us attractive in the noblest sense of the word. In addition to all this we should cultivate grace and do away with all awkwardness and affectation.

Awkwardness is a breach of some principle of natural grace, and affectation is an exhibition of an attempt to produce grace, thereby over-doing it and destroying its simpleness. Therefore, to be attractive we have to uproot all awkwardness and affectation, by cultivating natural grace, which is that manner of giving expression to attitude and action which is the simplest, the easiest, and at the same time the most pleasing of which it is capable. Grace is in accord with purity, beauty and dignity.

Life to be happy must be an up-stream struggle; to be miserable and worthless must be a down-stream drift. "Heaven on earth or hereafter is a growing landscape reached, day by day, through the unswerving efforts that

urge the bark of life against the current of the stream nearer to its fountain head—God.” Last, but not least, be just to all mankind.

## LESSON XXIII.

### Laugh and Be Social.

**T**HE laughing philosophy should be more appreciated than it is at present, and should be more universally taught.

If we laugh we will enjoy life; will get fun out of the little mistakes we encounter, and our spirits will never decrease until the tide of life has ceased to ebb.

Persons who live thus seem to remain young and their step seldom loses its elasticity.

They go through life gaily and unconcernedly; they are happy themselves and generally succeed in making every one about them happy.

As the pursuit of happiness is the main object of life, the laughing philosophy is beyond doubt a true philosophy. Never be cross and sour.

The sour man is sour from the time

he gets up in the morning until he retires at night. He grumbles because it is time to get up; his coffee is too hot or too cold; his steak is fried too much or not enough. If it is a little cold, he says it is freezing. If it is warm, he compares it to the torrid zone. If it drizzles, he says it is raining pitchforks, and a light breeze is a hurricane.

Fortify yourself against the surprises and disappointments of friends by cherishing a good opinion of yourself. "You cannot find a more companionable person than yourself, if proper attention be paid to the individual. Yourself will go with you wherever you like and come away when you please; approve your jokes; assent to your propositions, and, in short, be in every way agreeable, if you only learn and practice the true art of being on good terms with yourself. This, however, is not so easy as some imagine who do not often try the experiment. Yourself, when it catches you in company with no other person, is apt to be a severe critic on

your faults, and when you are censured by yourself it is generally the severest and most intolerable species of reproof. It is on this account that you are afraid of yourself, and seek any associates, no matter how inferior, whose bold chat may keep yourself from playing censor. Yourself is like a jealous friend. If neglected and slighted, it becomes a bore. How important is it then to know thyself; to respect thyself, to love thyself warmly, but rationally." "A sensible self is the best of guides; for few commit errors but in broad disregard of its admonitions. It tugs continually at the skirt of men to draw them from their cherished vices. It holds up its shadowy finger in warning when you go astray, and it sermonizes sharply on your sins after they have been committed. Our nature is two-fold, and its noblest part is the self to which we refer. It stands on the alert to check the excess of the animal impulses, and though it becomes weakened in the fulfillment of its task by repeated

disappointments, it is rarely so enfeebled as to be unable to rise up occasionally sheeted and pale, like Richard's victims to overwhelm the offender with bitter reproaches."

Study, therefore, to be on good terms with yourself—to be truly pleased with self is to be happy.

Cultivate love for the domestic fire-side. All cannot be graduates of a college, but all can be graduates of the heart.

"We live in deeds, not years;  
In thoughts, not breaths;  
In feelings, not in figures on a dial.

We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best; and he whose heart beats quickest lives the longest."

The Deity has not only constituted man a social being; He has also ordained this moral attribute a source of his most exquisite enjoyment; so that he who possesses a spirit of benevolence in its highest development, is necessarily the happiest of mortals.

We should try to be generous-hearted and derive our principal enjoyment in ministering to the happiness of others, then we would be known as one of the joyous spirits that ever dispel from the suffering spirit the demon of despair. We would then reflect the radiance of celestial love all around—changing the sorrowful things of life into pleasant things.

An anonymous writer says: "There is a large and fertile space in every life in which might be planted the oaks and fruit trees of enlightened principle and virtuous habits, which, growing up, would yield to old age an enjoyment, a glory and a shade."

There are some people who will not consent to being made happy. They derive their greatest satisfaction from incessant grumbling and repining against their destiny.

Be cheerful under all circumstances, for cheerfulness is a charm to make us permanently happy. If we are cheerful we will feel well, do well, and love

things which are good; while if we are always sad we will do ill by the very sorrow we evince. Sad, long-faced people are always avoided, for no one desires to partake of their malady.

If we administer medicine in the form of wit and humor to sad hearts we will be considered good Samaritans in the true sense of the word. Open, unrestrained merriment acts as a safety valve to the heart.

"If overburdened with the noxious gases of care, pull the string of wit; up flies the valve of fun, and out go the troubles and vexations of life to the four winds of heaven."

Mirth is innate in the mind; it only needs cultivation in order to increase the joys of life.

Never be sad or despondent, for the world is mirror-like—it will reflect back the picture presented to its surface.

"A cheerful mind finds the world a sunny landscape; while a morbid mind considers it a sterile wilderness. So we see life takes its hue of light or shade

from the soul on which it rests, dark or sunny, as the case may be."

Try to believe as Bishop Hall, who quaintly remarked: "That for every bad there might be a worse, and when a man breaks his leg let him be thankful it was not his neck." Or, like Fenelon, who said, when his library was on fire: "God be praised, that it is not the dwelling of some poor man." This trait of character is the most beautiful that can possess the human heart, because it is the true spirit of submission.

Do not be selfish, but a due regard should be paid to one's own interest; for "self-preservation is the first law of nature." And Shakespeare endorses the axiom when he says: "Self-love is not so vile a sin as self-neglect."

However, we should not carry out the law to such an extent as to infringe upon the social rights of our fellow-men. Help yourself, and your friends will love you, is the proverbial maxim of mankind, and it continues in full force at the present day. When we are

not in need, many of our friends offer us their assistance, but let the cloud of adversity settle over us and how vainly may we look for the boasted sympathetic aid.

Yet the earth, the sea, and the sky all proclaim to man the heaven-born truth, that God is love and that His beneficence and power are linked together by the golden chain of universal sympathy.

## LESSON XXIV.

### Health.

**P**ERFECT health is the greatest blessing God has bestowed upon man. Without it life loses its charm, and even wealth cannot be appreciated or enjoyed; so you see how necessary it is to preserve one's health. When you are healthy you are in a condition to learn, to grow, to desire, and to receive. There is nothing more attractive than a healthy body and a happy mind, and nothing is more necessary than personal attractiveness in acquiring friends, position or opportunities.

To have perfect health you must be moral and temperate in all things; for it is not the use, but the abuse of the legitimate world that makes sin. A man may cause as much injury to his health by eating too much or by keeping late hours, as if he drank intoxicating liquors. Therefore, we should study ourselves and find out what foods best suit our nature and what

amount is necessary to keep us in perfect health.

The process of living is to a great extent merely mechanical, following the doctrine of supply, consumption and waste, but behind all these is the principle of life itself. If we were to ask the question, how is life sustained? the answer would readily come: by supplying the stomach with food. Suppose the stomach is not able to digest food, what then? You may say that food is supplied to the stomach for the purpose of making blood, and that the air is breathed into the lungs for the purpose of purifying the blood. This is an old notion. The oxygen which the blood absorbs from the air undoubtedly purifies the blood, yet the main purpose of the union between the blood and the oxygen which comes from the air, is to establish the vital process which governs the nervous system. It is in this very act that life itself originates. The food that passes into the stomach ought to find a will-

ing and anxious digestive organ,—in other words, an appetite. Hunger is the true source of perfect digestion. A morbid appetite is the result of an unnatural or diseased condition of the stomach. When this condition exists, thoroughly cleanse by proper methods the entire surface of the body, and flush the inner organs with pure water, and eat sparingly for a few days, and the inconvenience will entirely disappear. In order to develop the best degree and quality of life-principle you should generate good blood from good food and unite it with good oxygen from good air. Be careful and eat foods that contain phosphorus, nitrogen, and carbon; because phosphates supply vitality, or brain, nerves and bones. Nitrates supply the muscles for strength. Carbonates supply heat and make fat.

You can combine the three ingredients by living chiefly on vegetables, fruit, eggs, fish, etc. Eat very little or no meat.

The natural method of preserving

health we have considered, but the basis of a healthy body is healthy thoughts. The garden of the mind must be carefully weeded every day in order to have a healthy mental atmosphere in which to breathe. Pull up all such weeds as fear, anger, revenge or worry by the roots; search in the corners of your mind and heart; they always try to hide themselves, and at times, when you are not thinking, they spring up and fill your mind with their poisonous breath. If you expect perfect health, keep cool, calm, cheerful and hopeful. Perform all your work willingly and cheerfully. Say to the mind, "Be quiet! fear not! Trust in the Eternal, Universal and Omnipresent Life."

If you think on the subject you cannot fail to realize the power of thought to cure or cause disease.

Thoughts of trouble and sorrow cause tears to flow from the eyes. The thought of eating will produce saliva in the mouth.

Wicked thoughts affect the vital organs, and if allowed to remain in the mind any length of time will undermine health and happiness.

Divine thought is ever ready to heal sin and suffering produced by our thoughtless actions. It will harmonize mind, soul and body, if we will put ourselves under its influence.

"I have discovered that bad and unpleasant feelings create harmful products in the body which are physically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual."

The words thus quoted, from Prof. Elmer Gates, of the Smithsonian Institution, brings to mind the words of Solomon: "Better a dinner of herbs, where love is, than a stalled ox and hatred therewith."

## LESSON XXV.

### Things Worth Doing.

**D**ID you ever stop to think how much good you could do? How much suffering you could alleviate? Are you inclined to answer your loved ones hastily just because something has gone wrong with you? Think it over.

Didn't you hurt their feelings and cause them to smother love they had in their hearts for you? You should fill your heart with love and always speak kindly, and thereby gain the love and confidence of all your loved ones.

When your father comes home, after a hard day's work, have a few pleasant words, a smile, and a look of welcome for him. He has had plenty of things to aggravate him, so lay aside your petty affairs and be pleasant. Do not tell him about the teacher being cross and you having failed in a lesson, etc.

When you return home from school

and find your mother tired and cross from performing her many laborious tasks, which are too numerous to try to mention, do not get cross yourself and frown or speak harshly. Try to help her. If you cannot assist her, slip away and bring her a flower of some kind, even if it is a wild flower; it will show you thought of her. Watch how her face will light up and the frown vanish as she gives you a kiss. Oh, children, be kind and obedient to mother; you will miss her when she passes away. There is no love so unselfish and pure as a mother's love, except God's love for the whole human family.

Did you ever notice the old lady living across the street from you? When you saw her sad eyes, did you ever think that once she was young and happy like you? The weight of years has borne her down with sorrows and heartaches. Just a kind word will make her more happy. Say it now; her life is nearly spent. Add to its pleasure if you can.

The tottering old man, with silvery hair, who tells everything over and over again: Listen to his story of the son who went to sea and never returned, even though you have heard him tell it many times. He feels better to unburden his heart, and it does not do you a bit of harm to listen.

There are many things we can do if we only stop and look about us. A word of kindness as you pass, a look of sympathy, a pleasant smile to the cross man who seems never to smile. We do not know what burden may be under that heaving breast, and a smile may help to heal a broken heart. Then, why not stop a moment? Try each day to do something for a fellow-creature, and notice what happiness it brings to you, and you will feel satisfied that the result has been worth the effort.

Above all things, learn to sympathize with others in their joys and their sorrows. Love somebody. Help somebody. Lift up somebody and bless some-

body. This is the Divine law. Love is spiritual sunshine. Make your soul a sun that shall radiate light and warmth to all about you.

Leave a plant without sunlight and it withers away and dies. Leave a heart without love and it becomes stunted and dwarfed. "Love is the soul of the social system." It is the regenerating power of the world. We need love as much as we do food, shelter and raiment. Love for God and man is the soul of religion. Love for country, for flag, for a principle, is what makes men heroes and martyrs. It is the motive force that impels the true statesman. Love is the losing of self. Perfect love is perfect unselfishness. A man who truly loves mankind cannot cheat and overreach his neighbor; cannot be content to live in luxury while others around him suffer privations. A man cannot be a true reformer unless his motive power is love. Love is but another name for Brotherhood. Love will banish war, the tyranny of wealth

and all social injustice. Therefore, try to cultivate love for all things and all people.

## LESSON XXVI.

### Religious Personality.

**T**RY to cultivate your innerself, so as to develop a religious personality, which is simply another word for the outshining of character. It is a good thing to possess, because those who have it exert a remarkable influence over others. If you possess such a personality you will be sought out, honored and consulted, while others as imposing in appearance, voice and manner are passed over. This religious personality is not simply an evidence of will power in the person possessing it, for you will observe that persons possessing the rare gift are judiciously silent, talk little, and seldom deal in nonsense of any kind. They are never curious concerning the affairs of others; in short, they mind their own business, and never criticise any one. Religious personality is that quality in man which

attracts the interest, friendship and love of mankind.

To possess this gift you must recognize that there is a higher power which orders our destinies and that it is our duty to get in harmony and in touch with this intelligence, so that we may turn to it for guidance and instruction in all momentous affairs. We should live so purely that our innerself would assert itself and speak to us, so distinctly that we could hear its voice and follow its advice. All wrong or selfish desires should be suppressed, and all good and noble ones should be encouraged.

The reason so few persons possess this gift is because they do not know how to concentrate their thoughts on any one thing for any length of time.

A good exercise to strengthen your power of concentration would be: Place a picture or anything on the wall, look at it until you get to such a pitch of concentration that you can hold your thoughts absolutely still or direct them

utterly upon any subject you wish. You must drive your thoughts instead of letting them drive you. Look at the object on the wall and see for how long a time you can keep your thoughts perfectly still. The essential thing in concentration is to be able to stop the whirl of your thoughts—to hold them still and keep the mind a blank, as it were. When you are able to do this you will get very near the heart of your individual self. You will be able to make your mind a blank at will, and the rest and refreshment that will come to you from this exercise will compensate you fully for all the time you spend in acquiring it. When you have attained to this power of concentration then you will be able to hold the success thought in your work or for any desire you have in mind. In this way you will learn how to make your control of thought valuable to yourself, because then you will be able to direct your thoughts, at your pleasure, for your own advantage, and you will find it much more satis-

factory than being at the mercy of your thoughts.

In order to cultivate a religious personality you must be very careful of your thoughts. The mind weaves from innumerable cells a structure corresponding in beauty and strength, or ugliness and weakness, to the positive or negative thoughts of the individual. Sudden fright turns the face pale, contracts the cells, retards digestion, paralyzes the muscles and affects injuriously the entire system. Despondent, irritable, worried thoughts will poison the blood, ruin the complexion and mark the face with lines and creases. While, if we hold persistently to our highest ideal of health, beauty, strength, courage and happiness, we cultivate a personality that seems to draw to us the thing we most desire.

Study yourself, your relation to environment, your desires and possibilities. Surround yourself by those who have kindred desires and talents. Strengthen your forces by keeping in

touch with those who can help you to realize your ideals. There is no one thing in life, within the range of possibility, which you cannot accomplish, if you will recognize the power and efficiency of well-directed thought, supported by an unwavering faith, resolution and persistent desire.

Keep in touch with everything that is helpful and inspiring. Keep the mind filled with bright and cheerful thoughts. Avoid selfish, sordid people, and all surroundings which have a depressing influence. Do not dwell on the past, with its mistakes and disappointments, and have no fear concerning the future, for your life is in the keeping of a faithful power, and if you are true to the highest and best, in the light of the knowledge that is given you, all will be well; and you will develop a religious personality that will be felt by all with whom you meet.

## LESSON XXVII.

### Practical Religion.

**W**HAT is the meaning of the word religion? It is the performance of our duties of love and obedience towards God; piety; any system of faith and worship. So, you see, we should not be narrow or prejudiced towards any religion. We should study the Bible for ourselves, and not be content with the few crumbs of knowledge handed down to us from the pulpit and Sunday school. The Bible is sacred history, and contains the biography of some of the most beautiful and unselfish souls that ever walked the earth. There is much recorded that would be condemned at the present time; but it all goes to prove there is none perfect; yet there is much that is good in the worst of us. If we are really religious we will not look for faults in mankind, and even if we find them, we ought to be wise and kind enough to shut our eyes to the faults and look

for the virtues behind the faults. We find the thing for which we look. No one ever found a four-leaf clover unless he had a four-leaf clover in mind. When we read the Bible we should read it in a sincere manner, praying that the Giver of all good and of all knowledge may illumine its pages and make the truths set forth there mean more to us than ever before. Read the book of Job; his religion stood the severest test. Adversities of every kind came upon him; even the most terrible disease. Friends and relatives spoke discouragingly to him; but his child-like faith in the supreme goodness of God proved his salvation, and showed plainly that he had not only faith, but he had developed his will-power, and that he possessed courage (both mental and moral strength), tenacity of purpose. The weeds of worry, anger, fear, remorse, and revenge had been entirely up-rooted from the garden of his mind. His character will inspire every one with the desire to be pure and noble. There

are many more beautiful characters depicted in this precious book. The life and doctrine of Christ has never been excelled, in the past or present. To be a member of the church does not always prove that we are religious. The innerself must be awakened, we must be filled with what is spoken of as the Holy Spirit. No confirmation, or baptism with water, or profession of faith is proof of religion. We know the tree by its fruit, and we must know religious, devout people by their works.

“Previous to the baptism of Jesus there was little to set Him off from, or mark Him superior to, any other Jew of equal birth and training.”

“When Jesus broke through the waves of Jordan—reached the banks, laid His hands on His breast and prayed—‘Lo I am come to do Thy will, O God’—there was an inflow of the Holy Spirit into His soul. Then and there Jesus became the Christ. That is, the anointed one. The word is the Greek word for Messiah.” Every one of us could be

filled with the same influence, if we would consecrate our lives to God, and live in divine fellowship with God. We should cultivate our God-derived nature by loving God with all our soul and mind, and our neighbors as ourselves. If we lived in this prayerful attitude we would soon find our life work, then we would be happy.

There is a latent divinity in man which, when touched by the Spirit of God, awakens His spiritual life. Christ did not instruct His disciples to look up for God, but to look down in their own hearts, where they would find Him, and that He would be to them as a grain of mustard seed is to the great plant. Many a soul could have said, with the poet:

"I searched for God with heart throbs  
of despair  
'Neath ocean's bed, above the vaulted  
sky;  
At last I searched myself—my inmost  
I—  
And found Him there."

Now, that we realize the meaning of religion and have outlined, to a certain extent, the character and teachings of Christ, all who call themselves Christians should examine themselves and see if they are living up to the teachings of their pattern—Christ Jesus. To be a believer we must also be a doer.

Christians should not be content to think that they have ceased to sin against God and their fellowmen, but they should examine themselves and see if they are guilty of the sin of omission.

For instance, if we are Christians, we should believe in the Fatherhood of God and the Brotherhood of Man. We are commanded to love all men; so we see that our duty, as Christians, does not cease when we have done our duty to ourselves and our family, because we owe a duty to the whole world, specially the lower class of society, which is the foundation of the better class. I mean the poor women and children who manufacture the articles of cloth-

ing, for which we pay large sums of money in the department stores. We never stop to think of the red eyes and the tired fingers of the poorly paid human beings shut up in the sweat shops; denied a breath of fresh air or an hour in the sunshine.

You may say, if you did stop to think along this line, it would serve to make you unhappy and do the poor no good. Oh, what a mistaken idea! Do you not know that thoughts are things? If each time you put on your handsome wrap you prayed for an increase of salary and fewer hours of labor for the laborer and that the souls of the capitalists and of our law-making bodies might receive a touch of the Holy Spirit, so they would hasten to apply the Golden Rule to the large number of people in their employ; think, oh think, of the good you would be doing. If each one of us Christians would make it a rule to do shopping between the hours of 9 A. M. and 5 P. M. and between 9 A. M. and 1 P. M. on Saturday. Do you not see

we ourselves could liberate the sales-ladies and salesmen, because no store-keeper would burn lights after 5 P. M. if they had no customers. This is but one of the many duties we owe the world, for we are truly members of one body. It is our duty to give toward the betterment of mankind wherever found. "God loves the cheerful giver" does not mean the giver of money alone. Give of such as you have whether it be money, grain or smiles. We owe a great duty to the drunkard. We should never condemn him because Christ, our leader, never condemned a sinner. We should see if the man is suffering from any mental depression which could be removed. In small towns men frequent saloons because there are so few places where they can get innocent amusement. Do not talk God or religion to a hungry man; first supply his physical needs. If you are not able to do so, direct him to some charitable institution.

## LESSON XXVIII.

### The Monotony of Life.

**M**ANY say life is monotonous. How can this be true, when each day brings us new duties to perform and new temptations to conquer?

Life cannot be considered monotonous from the fact that each day brings to us a similar task. This shows that nothing happens by chance and that each of us has a duty to perform not only for one day but every day.

If you would look upon each day as a new day bringing with it a new task to be performed and try to perform the task better each day, life would never become monotonous to you. Suppose the sun thought his life was too monotonous because it was his duty to shine upon the earth each day, and began to shirk his duty, what would become of us? I imagine the sun feels the importance of his office, for he knows that

without his rays many things would be destroyed. The sun by his action teaches us a valuable lesson. The sun shines every day regardless of clouds; he knows the clouds will pass away and he desires to be found doing his duty regardless of what the other natural forces are doing. He lives up to the fact that two wrongs never made a right.

Each of us are lights that influence one or more persons, therefore, we should shine every day by doing our duty to the best of our ability, regardless of others about us. Let us be cheerful, hopeful and happy and by our example inspire others to act likewise.

Life is short at best and there is so much to be done that not one moment should be wasted in discontent or comparing our lives with the lives of our neighbors who seem more happy than ourselves. This is a form of envy which is responsible for three-fourths of the discontent known to mankind. If you occupy your mind and hands

~~every moment of the day in some  
worthy undertaking, you will not be  
discontented nor will life be monotonous.~~

There are times in the life of every one when clouds of sorrow and trials envelop them; but faith should make us realize that clouds will pass away and the pleasures of life will be increased in proportion to the density of the clouds through which we have been forced to pass.

Some persons complain of having been born passionately fond of handsome paintings, yet never had the means to buy beautiful paintings with which to adorn their home. Let us look into this matter and see if God created us with a love for the beautiful without giving us anything beautiful upon which to feast our eyes.

A wealthy neighbor of yours has a painting in his home which cost thousands of dollars. The subject is a glorious sunrise. You consider it a great privilege to be permitted to gaze upon it and study its beauty. Stop and think; if you would arise at an early

hour you could gaze upon the original of the painting each morning. The sunrise is a scenery produced by God, while the one on canvas is but the reproduction of God's painting.

The sunrise on the canvas will be the same every time you look on it, but God's sunrise has some new and interesting feature each morning.

It is the same with the sunset, therefore God's paintings can never become monotonous.

Every morning, in fact every hour, we are surrounded by scenery worthy of the master's brush. A mother goes into the room in the morning to wake her boy of eight years. Think what a scene meets her eyes. Here a beautiful, rosy cheeked boy sits up in bed, in a nicely furnished room. He rubs his eyes and yawns as he looks toward the half-open window into which the sun is quietly peeping.

The boy then dresses himself and runs down to the dining-room in summons to the breakfast bell. This is the

scene which meets his eyes: He finds his mother, loving and kind, who greets him with a kiss. The room is cheery and bright, the steam is rising from the coffee and the table is spread with good things. The cat is on the floor warming himself before the fire. If you saw either of these scenes on canvas you would stand many minutes before it and compliment the artist in the highest terms; yet the scene in reality makes no impression upon you. This proves the meaning of Christ's question: "Having eyes, see ye not?" We should train the eyes and ears so they would keep us from thinking life monotonous. The way to train the eyes is to look for the beautiful in all things, it matters not where you are. Do not walk through life with your eyes shut to the beauties and pleasures of life; if so, when you come to the end of life's journey the panorama of your life will be composed of dark, gloomy pictures. Store away in your mind all the pretty, attractive scenes of your

life, losing sight of the few dark days,  
then your last moments will be your  
happiest moments.

## LESSON XXIX.

### The Body.

**T**HE body plays an important part in the development of character. Who can get the best out of themselves unless the body is in a healthy condition? I will here give a few physical exercises to be used in connection with this course of lessons in character building. Physical Culture is one of the secrets leading to good health. There is no reason why an individual should not reach a ripe old age, if the body receives the proper exercise.

Stand with heels together, shoulders well back, breathe slowly and fill the lungs as full as possible; exhale slowly.

Fill the lungs, raise the arms until they are straight above the head, clasp the hands; then bend forward until the finger tips almost reach the floor without bending the knees. Stand with feet about four inches apart. Sit

down slowly until the back portion of the legs rest on the heels, then raise the body slowly to a standing position.

Meet the hands straight out in front of body, open, carrying them as far back as possible. This exercise develops the muscles of the breast.

Lie on back, keeping legs stiff; raise the body from the hips to a sitting position. This exercise strengthens the muscles of the abdomen.

Stand erect. Make the arms rigid, holding them straight out from the sides of the body, then rotate them in a circle ten times. The movement should be made from the shoulder, not the elbow.

Put the arms out straight at the side, tense the muscles, double the arms at the elbow until the hands come up under the armpits.

Let the arms hang at the side, shut the hands tightly, then draw the arms up so that they will bend at the elbow; the upper part of the arm should be tight against the sides of the body.

Bring the hands up to the shoulders and with all the exertion possible.

Stand perfectly erect with head and shoulders thrown back. Gradually bend toward the left side, letting the left hand come as near the floor as possible without bending the knees or raising the heels.

Running is one of the best exercises to develop as well as lengthen the legs.

Stand erect. Allow the entire weight of the body to be carried by the left leg; while in this position cause the right leg to make a circle of about two feet in diameter. This movement should be repeated with the left leg, the weight being on the right leg.

Clasp one of the legs of a chair with the right hand close to the floor, keeping the chair well balanced, at the same time raising it into the air as high as the shoulder.

Relax the muscles of the neck, then rotate the head in a circle, making the circle as large as possible. Repeat until dizzy.

Swinging the arms in a circle is also

a splendid exercise to develop the chest and strengthen the lungs. Gradually elevate the body by standing on tip toes, remain in this position two or three minutes. Lower body slowly.

Pick up something, draw in the breath slowly while rising and expel the air by the movement of rowing.

Turn head slowly until chin is even with shoulder, then back again.

Turn body and head from waist line.

Transfer weight from one foot to the other without bending the knee.

The exercises mentioned should be practiced daily, and if accompanied by correct thought you will become magnetic and successful.

This seems wonderful when we realize there are so many who never stop to think, or if they do think they allow a dozen thoughts to flit through their mind one after the other, which sets the mind in a whirl and it is unable to decide on which thought to center itself. This kind of thought is injurious to any one and is often accountable for

many a wasted life. It is misdirected energy.

If you are not master of your thoughts, then your thoughts are master of you. Our mentality is influenced by our thoughts, and if our thoughts are not correct, we are as liable to run over the mental precipice as a trolley car is to run down a hill if the brakes are defective; therefore we should be taught how to think, as well as to reason out a problem in arithmetic. I have known thoroughly educated people who could not procure a position for themselves. This is proof that thought and reason do not bring success, unless the person knows how to concentrate. When you have learned to concentrate you can bottle up your mental force, and the energy you have been wasting in drumming your fingers on the table, and in worrying over the small things of life, will put such pressure on the mental force, that if it is turned with all its power in one direc-

tion it will draw to you the opportunity, position or thing desired.

This explains the words "Ask and ye shall receive." A desire strongly implanted in the mind becomes a prayer. Let fear be unknown to you.

It matters not how the storms of life beat around you or how the waves of trouble overwhelm you, be like the buoy in the water, continue to bob your head above the vexations of life, realizing that the God who notes the sparrow's fall cannot forget man, His greatest manifestation in the Universe.

### Parting Words.

**B**EFORE leaving you I desire to impress upon you the importance of audible suggestion. You will find that every successful man picks out his faults or weakness and in the silence of his own room lectures with himself about this or that weakness just as he would talk to a beloved friend about a weakness that was liable to ruin his chances of success in this life. He generally suggests to himself some way of strengthening the weakness or how to overcome the fault. The subjective mind readily receives these lectures and suggestions and sets to work at once to fortify itself against repeating the offense; thus self-conquest becomes less difficult when audible suggestions are used.

Now this is no Christian Science doctrine, nor any other kind of doctrine. It is just plain common sense advice, the virtue of which I have proven in my

own life. Thoughts are things which make or mar our lives. Show me one of life's failures and I will tell you the thoughts which have been uppermost in his mind.

Show me a man who has made a success of life and I will tell you the thoughts which caused the success.

If you know the kind of thoughts a man cherishes, you can map out his life for the next ten or twenty years without making a mistake. The difference between success and failure is the difference in the thoughts allowed to take possession of the mind. A man cannot be any greater than his thoughts. Our thoughts are to us what the sculptor's ideal is to him. He chisels away the stone until at last we see the ideal in stone that he first saw in his own mind; the same with us, our thoughts concerning ourselves is the ideal of what we will be some day, and we work on from day to day to perfect our ideal. If the thoughts which occupy our mind are good, great and

beautiful, we will be a grand and glorious success; but if the thoughts are gloomy, morose and non-appreciative of ourselves and others, we will come to the level of our thoughts.

Our thoughts determine the extent of our success. No one can be greater than what he thinks of himself, therefore, we should have confidence in ourselves, realizing that we are children of a Heavenly King and force our thoughts, deeds and actions to prove that we have royal blood in our veins.

Do not be content with the words, "I will try," say "I will," realizing that the divine force within you makes all things possible. The I will and I can belief has made success out of what the world considered a failure.

When you awake in the morning feeling as tired as you did when you retired, do not admit that you feel wretched and endeavor to make others miserable. Address yourself thus: "I am sorry you feel bad but you will soon feel alright. That tired, worn out

feeling will be replaced by a feeling of contentment and comfort as soon as you get about your work. When your mind becomes interested in your daily work the disagreeable feeling will disappear." Then affirm that you are bright, cheerful and happy and intend to make many happy before the day is gone. Never be afraid to accept any position that is offered you.

Buoy yourself up with the thought, "I can do anything any one else can do;" it only requires patience and endurance. If a person speaks crossly to you, do not speak crossly to him; answer in gentle tones, remembering that "a gentle answer turneth away wrath," besides you will never be great if you allow yourself to lose your temper.

If you desire to fill a certain position, do not say "I wish I had that position," say "I will fill that position some day." Then mentally see yourself in the position, get busy trying to fill it better than any one else ever filled it. See yourself procuring better results for

yourself and your proprietor than was ever done before. All these mental pictures help to draw to you what you desire. Never mind about being accused of counting the chickens before they hatch. Go right ahead thinking over and over what you desire and work in that direction. The person who finds a four leaf clover generally has a four leaf clover in his mind. Every thing we do or gain in this world has its origin in thought first. Have ideals, dream of the great and beautiful and they will come your way. Keep out of the company of pessimists as you would keep away from a typhoid germ, for one is as dangerous to your success as the other. The person who tries to crush your desire for any good or great work is your enemy; it matters not how much they tell you about doing this for your good. Never stop; keep on trying even if you do get disappointed occasionally. Some good comes out of every disappointment, for Providence loves the soul that tries and falls, gets up and tries

again and again. Keep on trying if you do not accomplish your purpose; oftentimes something better than you ever dreamed of comes your way through the effort you made to accomplish the thing you first desired. In trying and failing we often make friends who help us to acquire still more lofty positions.

Nobody would trust one who is afraid to try. The fear thought not only makes a coward of us, but it writes the word weakling on our countenance and our walk also, which causes every one to pass us by and unless we change our method of thinking we will die a total failure.

Be a "I will" and "I can" person, but do not forget to connect yourself with the divine force of the Universe, which is God. Realize that if the God within you be allowed to direct your thoughts, you cannot go wrong and no man can crush your ambition or desire. Once you have joined your forces with your God-derived nature, never look back, burn the bridges behind you. Keep

right on looking ahead, facing the goal of success. Never allow any one to discourage you. Let them say it is a difficult undertaking; that does not matter when you know God has promised to help him who helps himself. You may fall, you may receive many wounds and bruises, but these scars only prove the many battles you fought before the final victory was won. Never be egotistic, haughty or unsympathetic; just stick to whatever you undertake with all your heart, mind and soul, feeling sure that God is always on the side of the right.

Never be too busy or selfish to help another on his way. There is room enough on the ladder of success for all of us. Do not try to push any one off in order to get on, for even the bottom round leads to the top. Do not get in a hurry, if so, you will lose time and energy instead of gaining it. Everything in Nature has its time of waiting. The trees shed their leaves and must wait until spring before they come again; thus Nature should teach us

how to be patient. There is no such thing as good and bad luck. There is a bright, cheerful, strong, powerful, optimistic way of looking at life and a dark, gloomy, non-appreciative way of viewing life. One way of thinking inspires one with desire to rise in the world and gives energy and power of endurance to keep on working toward success, regardless of the difficulties they meet on the way. The other method of thinking takes the life out, crushes all hope and causes the man to sit down and fold his hands and say, "I never had a chance." So be an optimist; let the world laugh, keep on saying "I will" and "I can"; repeat over and over—"I am success and success is mine, therefore, I am bright, cheerful and happy."

**In the Following Pages will be Found**

## **The Leading Thoughts**

**of each of the Twenty-nine Lessons  
which should be used as**

**Memory Lessons**



## LESSON I.

### Life.

Life is what we make it and takes its hue of light or shade from the soul on which it rests.

Do not ask what is life, for life has a different meaning to each individual.

Cultivate faith and love, these two give us hope and contentment which help to solve the problem of life.

We should lead temperate lives when we are young, so that old age will be a blessing, not a curse.

To possess perfect equilibrium, symmetry and poise you must pay equal attention to body, mind and soul.

Never be too busy to lend a helping hand to the least of God's creatures; for it is the love we give, not what we receive that makes us happy.

To possess virtue and to know God we should ask the following questions every night of our life: What knowledge have I gained to-day? What have I done that is worth the doing?

What temptation have I overcome?  
What duty have I left undone? Forget the hardships of life and endeavor to look upon life as one long, sweet dream that holds for us the following reality: Our duty to God, ourselves and our fellow-men. Watchword: As a man thinketh in his heart, so is he. Prov. 23:7.

## LESSON II.

### Look Within You.

Begin at once to search for such mental weeds as temper, jealousy, deception, doubt, fear and selfishness. If the weeds mentioned be allowed to grow in the mind they will destroy our happiness and shed an unpleasant influence on all about us. By fearing nothing and telling the truth regardless of consequences you will outgrow deception, doubt and fear. If asked a question and you deem it unwise to state facts, refuse to answer the question, but never tell an untruth. Learn to consider the feelings and happiness of others and you will find no trouble in conquering the various forms of selfishness.

Trouble, sorrow and adversity of all sorts should be looked upon as developers of character. Never question the justice of God in your hour of trial. God is the Father of all, therefore, we should be considerate of the feelings of parents and teachers, and love all men

whether rich or poor. Watchword:  
The Lord gave and the Lord hath taken  
away; blessed be the name of the Lord.  
Job 1:21.

**LESSON III.****I Didn't Think.**

Think before you speak or act.

The most cruel acts have been the outcome of I didn't think. Learn to think, then you will consider the feelings of others and find innumerable ways of making others happy. Put everything in its proper place without having to be told to do so.

A thoughtful person never suffers the pangs of regret or remorse and is usually healthy and happy.

The power to think and concentrate marks the difference between the educated and uneducated. Watchword: Blessings are upon the head of the just. Prov. 10:6.

**LESSON IV.****Prove All Things.**

Be as careful of your thoughts as of your actions.

It is what we think more than what we do or say that chisels the lines on the face and shapes the character.

"Like produces like in the thought world."

The countenance becomes beautiful or ugly according to the thoughts allowed to occupy the mind.

Educate the heart as well as the mind.

The kind-hearted person will be as humane to animals as to mankind.

Kindness begets contentment, cheerfulness and confidence. Watchword: Prove all things; hold fast that which is good. I Thes. 5:21.

## LESSON V.

### Two Roads.

Choose the right road in the beginning of life, thereby avoiding all the pitfalls found in the wide road which leads to destruction. By right living and noble actions we can make our lives sublime. Never cause unnecessary trouble to any one.

Be as just to lower animals as to human beings.

Live right and you will not only retain physical strength but you will be endowed with untold mental strength. "Live right and you will find no trouble to die right." Obedience is the foundation of every great character. Watchword: Trust in the Lord and do good. Psalms 37: 3.

## LESSON VI.

## Obedience.

Obedience brings its own reward.

We should govern our desires instead of allowing our desires to govern us.

Be polite, obedient, honest, thoughtful and industrious and life will be a success. Be kind to the aged whether rich or poor.

Be thankful for present blessings. Wealth is not always a means of developing the good within us.

Cultivate an obedient, submissive spirit. Watchword: Honor thy Father and thy Mother: that thy days may be long upon the land which the Lord thy God giveth thee. Exodus 20: 12.

## LESSON VII.

## Fear.

Act uprightly for the love of right, never allow fear to influence your actions.

Right action brings happiness, wrong action brings its own punishment and causes us to lose respect for ourselves. Tell the truth at all times and under all circumstances. If you should tell an untruth, never be ashamed to confess your sin and ask forgiveness; by acting thus your evil nature will realize that your better self has won the victory.

The fear thought is poisonous to the mind, so do not permit fear to enter the mind under any condition.

Persons who are overpowered by fear are miserable. Never fear anything until you have given it a trial. Say, "I can and I will," then repeat the words bright, cheerful and happy and you will be able to take a brave stand against fear. Cultivate hope because hope serves as the rainbow of life and promises that every cloud will clear

away some day. Watchword: All things are possible to him that believeth. Mark 9:23.

## LESSON VIII.

### Brotherhood.

We are all members of one great family, God being the Father of us all.

All classes of society are needed, therefore we should try to elevate the lower class. Stand on the shore; throw out the life line; if they refuse to be saved, do not allow them to pull you in with them.

The method of saving sinners, by abiding with them is dangerous.

Live so that each day becomes a stepping stone to a higher, better, richer life.

Peace and harmony depend largely upon the mental condition.

We should never be content unless we are moving upward, forward and onward to infinite perfection. Cultivate freedom of thought and action.

Realize the power of freedom, appreciate its value and lead others to live likewise.

Watchword: And this I say then, Walk in the spirit. Gal. 5: 16.

## LESSON IX.

### Stand Erect.

Love peace, never sanction war or capital punishment. Cultivate brotherly love.

Never condemn any one or take the life of any thing unless it is absolutely necessary.

The entire nation pays tribute to every noble man or woman. Be heroes of peace, endeavor to settle all disputes by arbitration and wipe out the word war from the history of the future.

Stand erect; the general bearing and walk oft proclaims the man.

Walk briskly, breathe deeply. If you have the walk of a coward or weakling, you can never expect to accomplish great things.

The man who is conscious of his power and has confidence in his own ability walks with a firm, vigorous step. The world is looking for the man or woman who stands erect, moves quickly and can do the small things of life perfectly. To such men and women

will the great affairs of life be entrusted. Watchword: Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness. Eph. 6:14.

## LESSON X.

## Self-conquest.

Aim straight at the accomplishment of all good and noble desires. If you fail, jump up, smile, and aim again with renewed effort.

"Learn to labor and to wait." If we study our inner-selves we naturally draw closer to God. Christ did not teach His disciples to look up for God, but to look down in their own hearts and they would find Him.

Will is invincible and has a universal influence on every affair of life.

Force yourself to laugh or smile; refuse to believe in shadows; be joyful.

Do not depend on others, it is a sign of weakness.

Happiness is produced by right thinking and is found within, so do not seek it outside and be continually disappointed. Be happy regardless of things, send out life and warmth to all around you; for to be happy is to be healthful and successful. Watchword:

In all these things we are more than conquerors through Him that loved us. Romans 8:37.

## LESSON XI.

### Peace.

Peace is the glorious calm which settles over the soul that loves God and man. Peace is born of love. The child that believes in the words, "The angels have charge over thee" cannot worry and will be filled with peace.

The ones who refuse to allow the angels to have charge over them are the ones who suffer.

Nothing happens by chance; so sorrow and trial should do for us what the winds and storms do for the oak.

In order to possess peace we should cultivate the love that overlooks faults, believe in good and hope for the best in all things.

Never hold a grudge against any one. Try to follow God's teachings. He makes his rain to fall and his sun to shine on the just and the unjust.

Lean upon God. He will sustain you in your hour of trial. When in trouble listen to the encouraging words, "Fear

not, I am with thee, be not dismayed, I will help thee."

The power of peace is unlimited, it will finally do away with war, capital punishment and crime of all sorts.

Peace should be allowed to influence everything from speech to human reason. Watchword: The God of peace shall be with you. Phil. 4:9.

## LESSON XII.

### Work.

Work is noble and divine.

There is always hope for the man who really loves work. The man who has found his work, his life-purpose is blessed and should be permanently happy.

Work awakens within us our God-derived force. Wherever disorder is found great care should be taken to destroy it or convert it into order.

Cultivate love for intelligence and divinity instead of chaos. Love of work has been the basis of every discovery or invention. Never complain of a life of toil, but rejoice in your work.

Watchword: If any man's work abide which he hath built thereupon, he shall receive a reward. I Cor. 3: 14.

## LESSON XIII.

## Speech.

Speech is the electric chain which links mankind together in social compact.

Speech, if wrongly used, can cause a great deal of unhappiness. Never meddle with the affairs of others.

Never betray a secret on any one.

Babblers are like the fable Upas tree, they diffuse the breath of poison and disease wherever they go.

These miserable beings can be told by their sinister glance, malicious eye, shrunken face and attenuated form; so beware of them.

Cultivate pure, high, noble thoughts and your speech will be blameless.

Teachers, ministers, orators, lecturers and optimists make the right use of speech, so try to do likewise.

Watchword: Whatsoever things are true, whatsoever things are pure, whatsoever things are of good report: think on these things. Phil. 4: 8.

**LESSON XIV.****Truth.**

Tell the truth at all times, never allow yourself to be tempted to tell an untruth. Be careful about keeping engagements or promises. Never become skeptical and misjudge a person. Never acquire the habit of exaggerating; always tell a fact just as it is. Do not add to or take from the truth. Cultivate a just appreciation for truth, simplicity and honesty. Truth, like obedience, is the foundation of every great character. Watchword: The lips of truth shall be established forever; but a lying tongue is but for a moment. Prov. 12: 19.

**LESSON XV.****Charity.**

We are never too poor to give something to alleviate suffering.

Never say "I can't." Say "I can" or "I will."

Be careful of pennies and you will always have enough to make some unhappy soul rejoice.

Giving makes you happy, as well as the one to whom you give.

If you have no money to give, give smiles, kind words, etc.

Learn to put the best meaning on the actions and words of others.

If one is in trouble, be charitable enough to try to help him out of his difficulties, but never condemn him or remember his mistakes against him.

Send out beautiful thoughts to the whole world, for a good thought is never lost.

Give freely of whatever you possess, be it money, education or smiles. Watchword: God loveth a cheerful giver. II Cor. 9:7.

**LESSON XVI.****God.**

God is love and the giver of all good.  
Be cheerful under all circumstances.

The creative energy of the Universe is God; all life wherever found is of God. We can never be great if the God-portion of us be allowed to sleep.

By right use nearly all so-called evil can be changed to good.

No evil comes from God, because God is love; all evil that befalls us seems to be drawn to us by our own mental attitude. In order to live close to God, be kind to the poor, stand by your principles, stop your ear to gossip, be courteous to all, and above all be prompt and honest in business dealings.

Live in communion with God and your character will become stronger each day and you will be able to smile at the temptations of life.

Cultivate faith, courage and patience.

Watchword: God hath given us eternal life. I John 5: 11.

**LESSON XVII.****Never Despair.**

Never despair, it matters not how dark life may seem. God loves us and all things will come out right.

Smile in the face of fate; to smile requires no more effort than to frown.

Be cheerful, hopeful and pleasant, if the world goes upside down. Growling will never change conditions. If a wrong has been committed, do not try to patch it up with excuses; confess the wrong, ask forgiveness and begin again in the right manner.

If the heart is filled with love-peace, contentment and joy will be your portion. If irritable or blue, restrain the tongue.

Trust in the love of God and expect good instead of evil.

However dark the present may seem there is always a morrow for us.

Watchword: Now faith is the substance of things hoped for, the evidence of things not seen. Hebrews 11:1.

**LESSON XVIII.****Courtesy.**

More regard should be manifested by the young to rules of etiquette and courtesy.

There is too little respect for the laws of God and man and too little reverence for age and authority.

True politeness has a pleasing effect upon the whole life and character.

Real education requires the full development and free exercise of the better feelings of the heart.

All are inclined to form an opinion or estimate of a person from their mode of address and their external appearance.

Persons who are coarse, rude and undignified disgust us, while those who are truly polite and courteous attract and charm us.

In giving and receiving salutations, in asking and answering questions and in all communications, the proper observance of rules of true politeness will

demand no sacrifice. "True politeness consists in making every one feel pleasant." Watchword: Whatsoever ye would that men should do to you, do ye even so to them. Mat. 7:12.

## LESSON XIX.

### Training the Ear.

In order to train the ear, the soul or innerself should be attuned to the beautiful.

We are surrounded by divine music and we should train the ear to catch the sweet strains.

The trained ear hears music in the zephyr, the roaring of the cataract, thunder of the storm and songs of the birds. No music is more lasting and sweeter than the sound of our Mother's voice.

In training the ear pay attention to every pleasing sound in Nature, at home or elsewhere.

Concentrate, try to reproduce the strains of music you have heard at concerts, etc.

Keep truth, honesty and love alive in the soul.

Appreciate your present surroundings and look and listen to everything beautiful to be seen or heard.

**Watchword: The Lord has done  
great things for us. Psalms 126: 3.**

**LESSON XX.****Trees.**

Cultivate love for Nature, specially trees.

"The least of God's works is refreshing to look at—a dried leaf or a straw makes me feel myself in good company." The Eden home of our first parents was a glorious garden of embowered beauty. Amid such scenes the soul is subdued to serenity and bliss, from its sad unrest of worldly solicitude.

Study Nature. The change of seasons instill gratitude in the heart and mark the lapse of time; besides, it teaches us to be in a state of expectancy.

The sun proclaims the wisdom power and love of God. The moon and stars seem to speak of the purity and holiness of God.

Everything in Nature seems to say "think of God; think of thyself; think of eternity." Trees are so numerous that we forget to give them just appre-

ciation; but every tree should be loved and honored.

Among the wonderful trees mentioned in history is the oak in Oxfordshire, said to have been used as a prison for felons; Queen Elizabeth's oak; the oak at Boscobel, which formed a place of shelter for the fugitive, Charles II.

To trees we are indebted for fruit, shade, coal, wood, etc. Watchword: O Lord how manifold are thy works, in wisdom hast thou made them all: the earth is full of thy riches. Psalms 104: 24.

**LESSON XXI.****Society.**

There is good and evil in human nature, wherever found.

Never speak evil of any class of society, specially those with whom you are unacquainted.

Be sincere and faithful to the most trivial engagement, as well as the more important, and society will seek you.

If you desire to be appreciated in society, cultivate the power of good conversation.

Do not become too great for the concerns, tastes or pleasures of others to interest you.

A thorough knowledge of men and books and a felicitous habit of expression are two very essential things to good conversation.

Topics of conversation are manifold; the whole realm of nature and art; the incidents and accidents of human life and myriad forms of imagery.

To preserve a judicious silence is a

very essential requisite in refined and polite society.

Endeavor to make every one feel at home in your company. Watchword: Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God. Psalms 50:23.

## LESSON XXII.

### How to Become Attractive.

Do small things well and take delight in helping others.

Develop the innerself by means of correct thought, and be polite and courteous to everyone.

Never be guilty of gossiping, and keep a promise as sacredly as you would an oath.

Take special care of health, exercise regularly, bathe daily.

Let your dress be neat and clean.

Be unselfish, persevering, patient and tactful.

Exemplary habits and deportment add greatly to our personal attractiveness.

Appreciate the rights of others and discountenance wrong and oppression.

Pity the erring and unfortunate, love God, be affectionate, obedient and respect age.

Cultivate grace, do away with awkwardness and affectation, and, above all, be just to all mankind.

Watchword: The path of the just is as a shining light that shineth more and more unto the perfect day. Prov. 4: 18.

**LESSON XXIII.****Laugh and Be Social.**

Since happiness is the desire of every heart, every one should practice the laughing philosophy.

Be gay and cheerful under all circumstances and you will be happy and others will partake of your good humor.

Cherish a good opinion of yourself, thus fortifying yourself against the disappointments of friends and acquaintances, who often prove to be insincere.

You cannot find a more companionable person than yourself, if proper attention be paid to the individual.

Know thyself, respect thyself, and love thyself warmly, but rationally.

Try to be on good terms with yourself, because a sensible self is the best of guides.

Cultivate love of home; all cannot be graduates of a college, but all can be graduates of the heart.

"We live in deeds, not years; in thoughts, not breaths; in feelings, not

in figures on a dial. We should count time by heart-throbs."

Be generous-hearted and try to find pleasure in ministering to others.

Be a joyous spirit that ever dispels from the suffering the demon of despair.

Administer wit and humor to all the melancholy souls with whom you meet. Mirth is innate in the mind and should be cultivated.

"When a man breaks his leg, let him be thankful it was not his neck."

Do not be selfish, but remember that "self-preservation is the first law of nature," and that "self-love is not so vile a sin as self-neglect."

Do not carry out the law of self-preservation to such an extent as to infringe on the rights of others.

God's beneficence and power are linked by the golden chain of universal sympathy, and we should endeavor to be like Him in all things.

Watchword: He that giveth, let him do it, with simplicity; he that sheweth mercy, with cheerfulness. Romans 12: 8.

**LESSON XXIV.****Health.**

Perfect health is one of the greatest blessings God has bestowed upon man.

When healthy you are in a condition to learn, grow, desire and receive.

To have perfect health, be moral and temperate.

The oxygen which we breathe not only purifies the lungs, but by its union with the blood establishes the vital process which governs the nerve system.

A morbid appetite is the result of an unnatural or diseased condition of the stomach.

When this condition exists thoroughly cleanse, by proper methods, the entire surface of the body; flush the inner organs with pure water, and eat sparingly for a few days.

Pull up such mental weeds as fear, anger, revenge or worry, for a healthy mind is the basis of a healthy body.

Keep cool, calm, cheerful and hope-

ful. Say to the mind, "Be quiet! fear not!"

Perform all duties willingly and cheerfully, and always be hopeful. Watchword: Physician, heal thyself. Luke 4: 23.

**LESSON XXV.****Things Worth Doing.**

Never lose the opportunity of doing a kindness for any one.

Fill your heart with love, speak kindly and you will inspire confidence in all who know you.

Just a look of sympathy, a word of kindness, or a pleasant smile may help to heal a broken heart.

Learn to sympathize with others in their joy and sorrow.

The Divine law is—Love somebody, help somebody, lift up somebody, and bless somebody.

Love is the soul of the social system; it is the regenerating power of the world.

Love for God and man is the soul of religion.

Love for country, for flag, for a principle makes men heroes and martyrs.

Perfect love is perfect unselfishness; then cultivate love for all things and all people. Watchword: Beloved, let

us love one another, for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love. I John 4: 7 and 8 verses.

**LESSON XXVI.****Religious Personality.**

Cultivate your innerself, thereby developing a religious personality, which is simply another word for the outshining of character.

Persons possessing this rare gift are generally judiciously silent, talk little and seldom deal in nonsense of any kind. They attend to their own business and never criticise any one.

Religious personality is that quality in man which attracts the interest, friendship and love of mankind.

In order to possess this gift, recognize a higher power and try to get in touch and in harmony with this Higher Intelligence, so that you can turn to it for guidance and instruction.

Suppress all narrow, selfish desires and encourage noble, inspiring thoughts.

Learn to concentrate; then you will be able to direct your thoughts.

Study yourself, your relation to environment, your desires and possibili-

ties. Keep in touch with those possessing similar talents.

Keep the mind on bright, cheerful thought and never dwell on the disappointment of the past. Watchword: Thou shalt love thy neighbor as thyself. Lev. 19: 18.

**LESSON XXVII.****Practical Religion.**

Never be narrow or prejudiced toward any form of religion.

The Bible is sacred history and contains the biography of some of the most beautiful characters ever known in this world.

Do not look for faults in mankind, and if you accidentally discover faults, be charitable enough to overlook them.

Read the book of Job; his religion stood the severest test and his child-like faith in the supreme goodness of God proved his salvation.

The character of Job will inspire every one with the desire to be pure and noble.

Read of Christ; His life and doctrine has never been excelled.

Confirmation, baptism with water or profession of faith does not prove your religion.

The tree is known by its fruit, and religious, devout people must be known by their works.

The Christ-power would fill many a soul, if they would consecrate their lives to God and live in Divine fellowship with God.

To cultivate our God-derived nature we should love God with all our soul and mind, and our neighbor as our selves.

Believe in the Fatherhood of God and the Brotherhood of Man and be doers, as well as believers. Watchword: Let your light so shine before men, that they may see your good work and glorify your Father which is in Heaven. Matt. 5: 16.

## LESSON XXVIII.

## The Monotony of Life.

Life is not monotonous, because each day brings new duties to perform and new temptations to conquer.

Each one of us are lights on the path of life which influence one or more persons.

Let us do our duty to the best of our ability, and by our example inspire others to do likewise.

Shine on, be cheerful, hopeful and happy, regardless of the clouds that overshadow every life occasionally.

Life is too short to waste even a moment in discontent.

Keep your mind and hands continually occupied and life will not be monotonous.

Look for the beautiful in all things.

The beautiful scenes in the home and in nature should be appreciated, as well as the efforts of the artist on the canvas.

Everything in Nature is beautiful, which proves that God loved us well enough to try to satisfy our love of the

beautiful; yet many of us shut our eyes to natural scenery.

The grass, trees, hills, mountains, valleys, streams and flowers are all beautiful.

God caused change of seasons, and with that change comes change of flowers, birds, vegetables, fruits, etc. This should prevent life from becoming monotonous.

All who have the eyes closed to the beauty of nature should wake up!

Watchword: The Lord's mercies are new every morning. Lam. 3: 22.

**LESSON XXIX.****The Body.**

Life loses its charm if the body is not in a healthy condition.

Practice physical exercises daily, bathe regularly, and be temperate in eating and drinking.

Breathe deeply and stand erect.

Learn to concentrate; if you are not master of your thoughts, your thoughts will be master of you.

An incorrect method of thinking is accountable for many a wasted life.

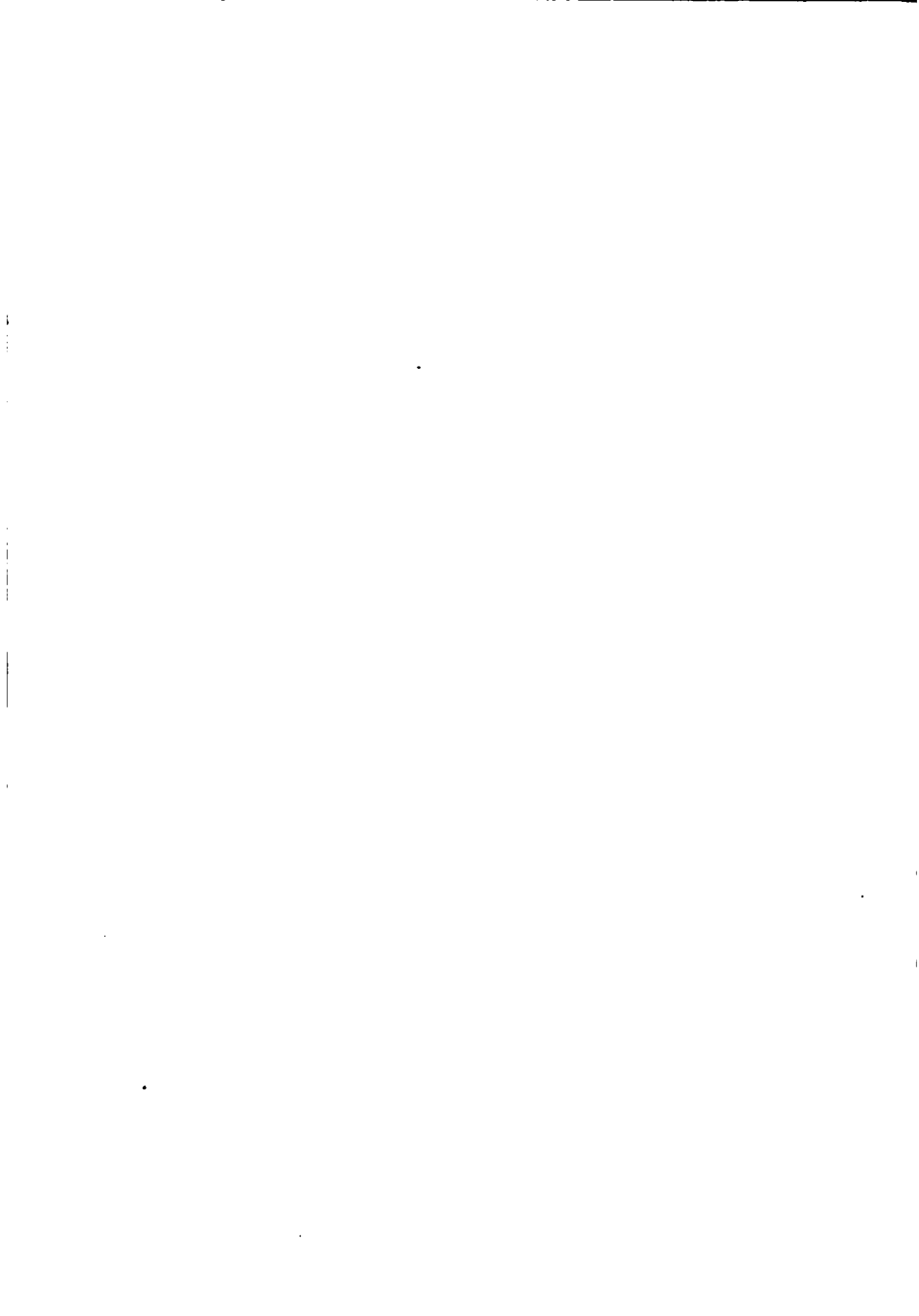
Our mentality is influenced by our thoughts; therefore, we should be careful of our thoughts.

A desire strongly implanted in the mind becomes a prayer.

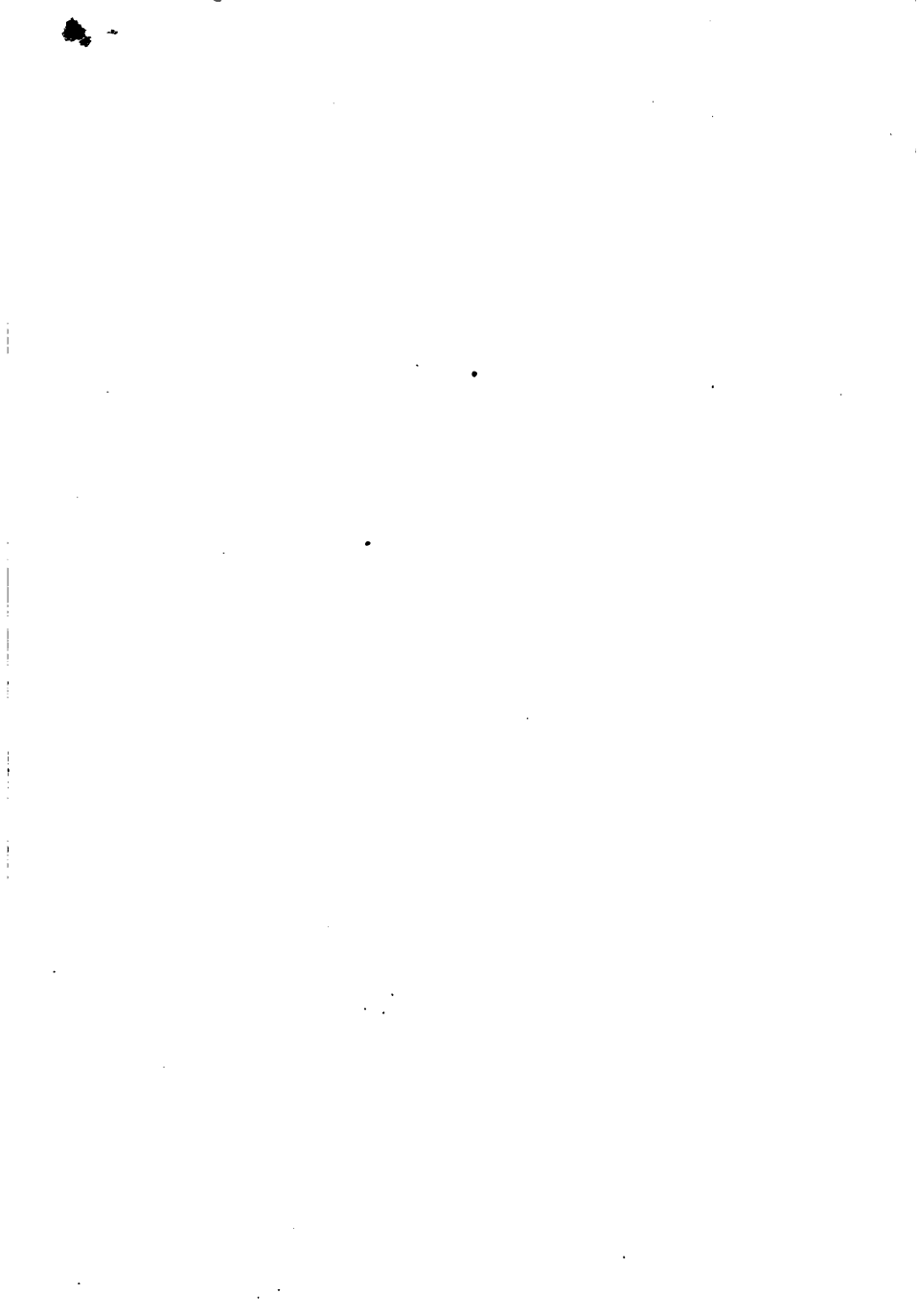
Let fear be unknown to you. Be like a buoy in the water, continue to bob your head above the waves of troubles and vexations of life. Watchword: "The temple of God is holy, which temple ye are." I Cor. 3: 17.











*Extracts from*

"Heart and Soul Culture" is a lovely book  
"R. Lester

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time to read it carefully but a cursory  
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Dr. J.

"I am using "Heart and Soul Culture" w  
moral tone of every child in my care.  
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for two worlds. Its teachings put into  
citizens and better examples of Christi  
it will afford me pleasure.

Rev. W.A. Spi

*Letter*

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"Heart and Soul Culture" I have not had  
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George Becht, Sec'y. State Board of Education  
Harrisburg. Pa.

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to Christians as well as children. "

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